

T H E
CHRISTIAN'S SABBATH:
K O R, A
C O M P A N I O N
F O R T H E
Service and Worship of G O D
O N T H E
L O R D ' s D A Y

*Ye shall keep my Sabbaths, and Re-
verence my Sanctuary. Lev. 19. 30.*

*Not forsaking the Assembling of our
selves together, as the manner of
some is; but exhorting one ano-
ther: and so much the more as
ye see the Day approaching.*

*And let us consider one another to
provoke unto Love, and good
Works. Heb. 10.*

L O N D O N:

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The P R E F A C E.

THE superficial manner of the generality of Christians in the Due Observation of the Lord's Day, we presume might shew the Expediency of the following Rules for our more Devout Behaviour on this Sacred Time; and evince the necessity of a Companion suitable to all sincere and well disposed Christians, in the discharge of the Religious Exercise of the Sabbath.

May we further hope that any who Neglect it's Uniform and Sincere Practice, by a careless Attendance to our Publick Worship; (May we wish, That many wise Men after the Flesh, many Mighty, and many Noble), would be persuaded to this our indispensable Duty, and Homage to the Infinite Majesty of Heaven and Earth. That the Sensual and Worldly

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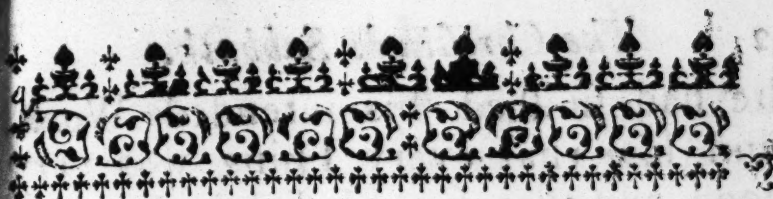
of

ii The P R E F A C E

of whatever Denomination, or however distinguished, ensnar'd through the pursuit of their own Gratifications; Remiss and Negligent of the Publick Devotions of the House of God, would perceive the fatal Tendency thereof, and the Eternal Obligations to pursue the real Interest of their Souls; and worship in the Beauty of Holiness, the Almighty Creator and Disposer of all Things. Remembring always, what our Blessed Lord and Saviour has Commanded, That, Thou shalt Love the Lord thy God, with all thy Heart, with all thy Soul, and with all thy Mind, and Him only shalt thou serve.

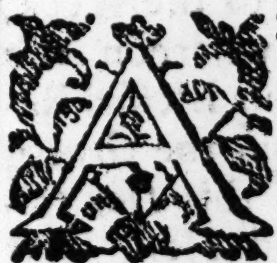


T H E



T H E

CHRISTIAN's SABBATH. &c.



S Almighty God gave himself Six Days for *Creating the World*, so he hath been pleased to give us Six Days for our wordly Affairs, to provide for the Necessaries of the Body. And as He rested on the Seventh Day from his Works of Creation, so He hath Ordain'd, That one Day in Seven Man should cease from his Bodily Labours, and seek after the Spiritual Affairs of his *Soul*. But here the great Creator's resting is not so to be understood, as if it implied any Weariness in him: For *Isaiab* saith 40. 28. *The Creator of the Ends of the Earth fainteth not, neither is weary.* He rested or ceased from his Labours, because

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2 *The Christian's Sabbath.*

he had finished his intended Work, and saw that every Thing was very good, and therefore blessed the Seventh Day, and hallowed it; that is, He dedicated it in a special Manner to his own Service: Which Day of Rest was changed by the Apostles from the Seventh to the First Day of the Week, because this is the *Day*, whereon the Church commemorates our Blessed Redeemer's *Resurrection* from the *Grave*, who on the *Morning* of this *Day* triumphed over *Death* and *Hell*, and Ransom'd us from our *Slavery* and *Subjection* to them.

This is the *Weekly Festival* to us Christians, because the Work of our *Redemption* was this Day finished and compleated. Accordingly to this Time the Apostles transferred their Religious Assemblies with the Ministration of the Divine Word and Sacraments, which was farther sanctified, in that our Lord then appeared to them and *Blessed* them after his *Triumphant Resurrection* from the *Grave*, and sent
down

down the *Holy Ghost* upon them after his *Ascension* to Heaven, in a most eminent and glorious Manner upon this Day.

To the End, that we may celebrate this our *Christian Sabbath* in an acceptable Manner, let us follow the pious Example of the Primitive Christians, who used to spend the *foregoing Eve* in Prayer, *Examination*, and other Religious Exercises, to fit them for the Duties of the ensuing Festival; whence our Church derives the Custom of Reading on this *Eve* the Collect proper for the approaching Sabbath. Let us then retire from our wordly Concerns, and take an Account of our Actions the Week past, bewailing our Sins of *Omission* and *Commission*, and imploring God's Mercy and Pardon for the same. This will be far more satisfactory and profitable to us in the End, than the late Fatigues of Business; or the more unpardonable Diversions of Plays and Entertainments, which render us careless, negligent, and indisposed

4 *Meditations for the Morning.*

posed for the publick Worship of God,
On the Approach of the Sabbath,
as we awake upon our Beds, let us call
to Remembrance *Holy David's Rule*,
and in his words begin to lift up our
Hearts unto God.

My Soul fleeth unto the Lord before the Morning Watch, I say before the Morning watch:

And as we're drawing towards this Holy Day, let us offer up unto God our Morning Oblations.

Unto thee lift I up my Soul, O thou that dwellest in the Heavens. O God, thou art my God, early will I seek thee.

“ Blessed art thou, O Lord, who
“ enlightnest mine Eyes, and su-
“ fferest me not to sleep in Death.
“ Blessed art thou O God, who ad-
“ dest unto my Days more space to
“ work out my Salvation; and as
“ thou hast appointed thy Sabbath
“ for Man to employ himself in thy
“ Service, so grant therefore that I
“ may rest from all worldly Thoughts
“ and Cares, and wholly be em-
“ ployed and devoted to thee. Bles-
“ sed

Meditations for the Morning. 5

“ sed be thy holy Name O Lord
“ who hast created all Things,
“ and for thy will’s sake they are,
“ and were created.

O GOD thou knowest my down-sitting
and mine up-rising, thou understandest my
Thoughts long before

Thou art about my Path, and about my Bed,
and spiest out all my Ways.

Search me, O God, and know my Heart: try
me, and know my Thoughts.

And see if there be any wicked Way in me,
and lead me in the Way everlasting.

Turn thy Face from my Sins; and put out
all my Misdeeds.

Make me a clean Heart, and renew a right
Spirit within me.

O Lord God, as thou hast taught me by
thy holy *Psalmist* in the Night, To commune
with my own Heart, and search out my Spirits;
and also in the *Night Season*, that thy Song may
be with me, and my Prayer unto thee the God
of my Life.

That we would praise thy Name for thy
Goodness; and declare the wonders that thou
dost for the Children of Men.

That

6 *Meditations for the Morning.*

That we would offer unto thee the Sacrifice of Thanksgiving, and tell out thy works with gladness.

“ O Eternal God, I esteem it my
“ highest Priviledg to lift up my Soul
“ unto thee, to celebrate thy Divine
“ Praises, to make my grateful and de-
“ vout Acknowledgments for all thy
“ manifold Favours and Blessings,
“ for *Whoso offereth Thanks and*
“ *Praise, he honouretb thee.* Grant me
“ therefore the Influence of thy
“ Holy Spirit, to begin this Day,
“ and employ some Portion of this
“ sacred Time in Meditating on
“ thy wonderful Love to us, in
“ recounting the noble Acts thou
“ hast done for us, in all thy might-
“ ty Works of Creation, Providence
“ and Redemption.

OLORD my God, as for me, I will sing of thy Power, and will praise thy Mercy betimes in the Morning: For thou hast been my Defence and Refuge in the Day of Trouble.

I will praise the Name of God with a Song, and magnify it with Thanksgiving.

Meditations for the Morning. 7

O Lord, thy Word endureth for ever. Thy Truth also remaineth from one Generation to another.

O God, my King, I will praise thy Name for ever and ever. For thou Lord in the Beginning hast laid the Foundation of the Earth, and it abideth.

It continues this Day according to thine Ordinance; for all Things serve thee; and the Heavens are the Work of thy Hands.

By thy Word were they made; and all the Hosts of them by the Breath of thy Mouth.

In them hast thou set a Tabernacle for the Sun, which cometh forth as a Bridegroom out of his Chamber, and rejoiceth as a Giant to run his Course.

It goeth forth from the uttermost Part of the Heavens, and runneth about unto the End of it again; and there is nothing hid from the Heat thereof.

The Day is thine, and the Night is thine: Thou hast prepared the Light and the Sun.

One Day telleth another, and one Night certifieth another.

Thou makest the Outgoings of the Morning and Evening to praise thee.

Thy Works are worthy to be praised and had in Honour; and thy Righteousness endureth for ever.

8 *Meditations for the Morning.*

O LORD, who Createdst the Light and Dark-
ness, who preparest the Seas, and foundest the
dry Land.

Who gatherest the Waters of the Sea together,
as it were upon an heap; and layest up the Deep
as in a Treasure House.

And dost still the Raging of the Seas, and the
Noise of its Waves.

Thy Way is in the Sea, and thy Paths in the
great Waters: And thy Footsteps are not known.

Thou hast set all the Borders of the Earth,
thou hast made Summer and Winter.

Thou v sitest the Earth, and blestest it, thou
makest it very plenteous.

Thou waterest her Furrows, thou sendest
Rain into the little Vallies thereof; thou makest
it soft with the Drops of Rain, and blestest the
Increase of it.

Thou crownest the Year with thy Goodness:
And thy Clouds drop Fatnels.

They shall drop even upon the Dwellings of
the Wilderness; and the little Hills shall drop on
every side.

The Folds shall be full of Sheep: The Vallies
also shall stand so thick with Corn, that they
shall laugh and sing.

Thou givest Fodder unto the Cattle, and feed-
est the young Ravens that call upon thee: yea,

The Eyes of all wait upon thee, O Lord;
and thou givest them their Meat in due Season.

Thou coverest the Heavens with Clouds, and
preparest Rain for the Earth; and makest the
Grass

Meditations for the Morning. 9

Grass to grow upon the Mountains, and Herb for the Use of Men.

Thou bringest forth Clouds from the Ends of the World, and sendest forth Lightnings with the Rain, bringing Winds out of his Treasures.

Whatsoever the Lord pleased, that did He in Heaven, and in Earth, in the Sea, and in all deep Places.

Great is our Lord, and great is his Power, and his wisdom infinite.

The works of the Lord are great; sought out of all them that have pleasure therein:

O let us therefore give Thanks unto the Lord, and call upon his Name; and tell the People what Things he hath done.

Let our Songs be of him, and praise him; and let our talking be of all his wondrous works.

O Come hither, and behold the works of God how wonderful he is in his Doing toward the Children of Men!

Remember the marvellous Works that he hath done! his wonders, and the Judgments of his Mouth.

Marvellous Things did he in the Sight of our Forefathers in the Land of *Egypt*, even in the Field of *Zaan*.

He divided the Sea, and let them go through; he made the waters to stand on an heap.

In the Day time also he led them with a Cloud; and all the Night through with a Light of Fire.

He clave the hard Rocks in the wilderness;
C and

10 *Meditations for the Morning.*

and gave them Drink thereof, as it had been out of the great Depths.

He brought waters out of the stony Rock ; so that it gushed out like the Rivers.

He commanded the Clouds above ; and opened the Doors of Heaven.

He rained down Manna also upon them for to eat ; and gave them Food from Heaven.

He rained Flesh upon them as thick as Dust, and feathered Fowls like as the Sand of the Sea.

He let it fall among their Tents ; even round about their Habitations.

So they did eat, and were well filled, for he gave them their own Desire.

O that Men, would therefore, praise the Lord for his Goodness, and for the wonderful works that he doth for the Children of Men.

I'll remember thy works, O Lord, and call to mind the wonders of old time.

I will think also of all thy works, and my talking shall be of thy Doings.

For thou art the God that doth wonders, and hath declared thy Power among the People.

The Memorial of thine abundant Kindness shall be shewed ; and Men shall sing of thy Righteousness.

O LET us with the Devout *Penman* sing unto the Lord, and praise his Name ; and be telling of his Salvation from Day to Day.

For the Lord our God is great, and cannot worthily be praised.

He hath done mighty and wonderful works.

Meditations for the Morning.

II

I have made the Earth, and Created Man upon it (saith the most High) I, even my Hands have stretched out the Heavens, and all their Host have I commanded.

O LORD God ! thine is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty : For all that is in Heaven, and in the Earth is thine, thine is the Kingdom, O Lord, and thou art exalted as Head above all.

All thy works praise thee, O God, and thy Saints give thanks unto thee.

Thanks be unto God for his unspeakable Benefits.

I will extol thee, my God, O King ; and I will bless thy Name for ever and ever.

For the Heavens have declared thy Righteousness, the Earth is full of thy Bounty and Goodness, and all the People have seen thy Glory.

Glory and Worship are before him : Power and Honour are in his Sanctuary.

Ascribe unto the Lord the Honour due unto his Name, bring Presents and come into his Courts.

I'll remember the Time past, I muse upon all thy works.

I exercise my self in the works of thy Hands, yea,

“ I'll yet meditate, on that mysterious and
“ wonderful Love, even the Redemption of
“ Mankind, in sending thy well beloved Son Je-
“ sus Christ our Lord, to offer himself a Sacri-
“ fice for the Sins of the whole *World*, and shew
“ us the Paths of Everlasting Salvation.

I

12 *Meditations for the Morning.*

I will give Thanks unto thee, O Lord, with my whole Heart, secretly and among the Faithful.

I will offer unto thee, the Sacrifice of Praise and thanksgiving.

The following Devout Address may be offered up in our Retirements, after our Private Devotions for this Morning.

“ O Almighty Lord God, Lord of Heaven and Earth !

Unto thee lift I up my Soul, O thou that dwellest in the Heavens !

My Soul (still) waiteth on thee my God.

I will offer unto thee the Sacrifice of Praise and Thanksgiving.

I'll pay my Vows unto the most High.

O Praise thou the Lord my Soul, while I live will I praise the Lord, yea, as long as I have my Being, I will sing Praises unto my God.

I will be glad and rejoice in thee ; yea, my Songs will I make of thy Name, O thou most Highest.

I will give Thanks unto thy Name which is great, wonderful and holy.

I will speak of all thy marvellous works.

One Generation shall praise thy works unto another, and declare thy Power.

O Lord our Governor, how excellent is thy Name in all the world, thou that hast set thy Glory above the Heavens.

For I will consider the Heavens, even the works
of

Meditations for the Morning. 13

of thy Fingers: The Moon and the Stars, which thou hast ordained: what is Man that thou art mindful of him? and the Son of Man that thou visitest him?

Thou madest him lower than the Angels; to crown him with Glory and Honour.

Thou makest him to have Dominion over the works of thy hands; and thou hast put all Things in Subjection under his Feet.

All Sheep and Oxen; yea, and the *Beasts* of the Field, the Fowls of the Air, and the Fishes of the Sea; and whatsoever walketh through the Paths of the Seas.

O Lord our Governor: how excellent is thy Name in all the World.

“ Thou art the Almighty Sovereign, Maker of all Things! who
“ in six Days made Heaven and Earth,
“ the Sea, and all that in them is,
“ and all these for the Service of
“ Man! Shall we not dedicate One
“ Day in Seven to thy peculiar Service, O infinite Lord, and be continually uttering thy Praise, for all
“ thy wonderful Favours conferr'd
“ upon us, and remember to keep
“ Holy thy *Sabbath*.

“ And now, O Lord our God, after
“ all these thy great and manifold
“ Bless-

14 *Devotions for the Morning.*

“ sings bestowed upon us; how shall
“ we be able to estimate that wonder-
“ ful love, which thou in thy only be-
“ loved Son hast given unto us! No
“ Man’s Heart is able to conceive,
“ much less any Man’s Tongue able
“ to express.

“ For in this was manifest thine
“ infinite Love towards us, because
“ thou didst send thy only begotten
“ Son to be a Saviour of the World,
“ that we might live through him,
“ and that whosoever believeth in
“ him should not perish, but have
“ Everlasting Life.

“ Shall we not offer our highest
“ Praises to thee, O Father, who con-
“ trived this glorious Redemption, To
“ thy blessed Son who effected it, and
“ to the Holy Ghost who gives us
“ the Benefit thereof, O! the Height,
“ the Length, the Depth, and Breadth
“ of the Love of Christ! Who can
“ sufficiently admire, that so great a
“ Majesty should stoop so low, and
“ suffer so much, for such undeserv-
“ ing

“ ing Creatures, and that to advance
“ us to so blessed a Condition.
“ **Christ** our Passover is sacrificed
“ for us, and is this Day risen from
“ the Dead, has overcome Death, and
“ open'd unto us the Gate of Ever-
“ lasting Life. Most chiefly then are
“ we bound to praise thee for the
“ glorious Resurrection of thy Son
“ **Jesus Christ** our Lord; for he is
“ the very Paschal Lamb, which was
“ offered for us, and hath taken away
“ the Sin of the World; who by his
“ Death hath destroy'd Death, and
“ by his Rising to Life again hath
“ restored us to Life Everlasting.
“ Therefore with Angels and Arch-
“ Angels, Cherubims and Seraphims,
“ and all the glorious Company of
“ Heaven, I will laud and magnify
“ thy Holy Name, I will lift up my
“ Soul unto the Lord my God with
“ all Thankfulness, and will render
“ unto thee my God, all Glory, Ho-
“ nour, Praise, and Thanksgiving.
“ Glory be to thee O God, on high,
and

16 *Devotions for the Morning.*

“ and on Earth Peace, good Will to-
“ wards Men.

This is that Day which thou, O Lord, hast made, I will rejoice and be glad in it.

I will go into thy House, even upon the Multitude of thy tender Mercies, and in thy Fear will I worship toward thy Holy Temple.

I was glad when they said unto me, we will go into the House of the Lord.

“ To thy Blessed Courts, will I go,
“ and offer up my Tribute of Praises
“ and Thanksgivings, To adore thy
“ Divine Goodness, to renew that
“ Baptismal Vow I made, and to en-
“ ter into a solemn Covenant with my
“ God, and faithfully promise to re-
“ sign my self entirely to thee, to
“ vindicate thy Glory, and to live
“ up to those Laws, which my blef-
“ sed Lord hath sealed with his own
“ Blood.

I will pay my Vows unto the Lord in the sight of all his People; in the Courts of the Lord's House. Unto thee O God will I pay my Vows: unto thee will I give Thanks.

Having early begun to dedicate this
sacred Time to the Supream Being,
and

Devotions for the Morning 17

and fixt it as a Rule to rise betimes on this *Holy Day*, That we may be duly prepared both in Body and Mind, to present our selves in the House of God. *David's Eyes* prevented the Night Watches, that he might be occupied in **God's Word**; and shall we suffer ours to be closed with Sleep, when the Sun enlightens the World, and calls us forth to the more glorious **Light of the Gospel**? By which if we work while it is called to *Day*, our Bodies shall Rise out of their dark Repositories, far brighter than the Rays of this great *Luminary*, and so shine as never to set or be obscured by any, the least Spot or Cloud. ^{Let us} O then remember, when we rise out of our Beds; it may put us in Mind of the Resurrection; and let us lift up our Hearts to God.

“ O LORD, grant, that as thou
“ restorest our Bodies from Sleep,
“ and the Darkneſs of the Night, to the
“ Light of the Day; ſo our Souls, by
“ thy Grace, may be rouzed from the
D Lethargy

18 *Devotions for the Morning.*

“ Lethargy of Sin, and invested at
“ the general Resurrection with Eter-
“ nal Glory.

Much Time ought not to be spent in adorning our *perishable Bodies*; which stand in need of Cloathing for no other Reason, but because we fell from our Original Perfection, and lost the more precious Robes of Innocence. Alas! what can we be proud of in these Accoutrements of the Body, which are only the Monuments of our Sin and Shame? If *Solomon* in all his Glory was less shining than one of the Lillies of the Field, how little Reason have we to value our selves for any Figure we are able to make. To be very exact in adorning the Body, and very negligent of the Ornaments of the Soul. Meekness and Humility are the more precious and becoming Embellishments, if we would please God rather than Man.

We ought to correct that false Value which is commonly put upon these Things; yet it well becomes us to
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distinguish this from common Days, by a *neater Apparel*. Every Solemnity requires it, but especially this, who should we honour with the best of our Substance but him who is the Giver of it? We know what strict Rules God prescribed in his Ancient Church concerning the Things relating to his Worship. The wood of the Tabernacle and Temple was to be of the choicest Cedar. The Vessels of the purest Gold. The Robes of the finest Linen. The Persons of the Ministry were to be venerable without Maim or Deformity. The Beasts for Sacrifice without Spot or Blemish, and the very best of the Flock. What was the Substance of all these Shadows, but this, That God the Author and giver of all good Things, will be served by Holy Men in the purest and holiest Manner, and that we must be exact, both as to our Behaviour and Performances.

Having *Attired* our selves in a suitable Manner, Let us read some Portion

tion of Holy Scriptures, both before and after our Closet Devotions with Reverence and Attention. Our Devout Employment of the present Time is the truest Means to carry us through all the other Duties of it with Seriousness and Alacrity. If we are truly Devout and Religious in our Private Devotions, we shall be free from all Hypocrisy and Ostentation, when we present our selves before God in that of the Publick.

If we are Masters of a Family, let us see that all who are under our Care, have a Share in our *Domestick Worship*; not only Wife and Children, but Servants. They'll never serve us faithfully on the Week Days, if we suffer them to neglect the Duties of the *Lord's Day*. How irreligious! to be less concerned for God's Service than our own? If we will not keep a Servant that is faithful in our own Affairs; much less ought we to entertain one that is disobedient unto God, how skilful soever he may be
in

in other Things. Let us see then, that our Servants and Children mispend not the *Lord's Day* in Sloth or vain Recreations. And remember that we are accountable to God for those Souls he hath committed to our Charge.

We should therefore take Care that we add not to the Number of our own, by a Connivance at their Sins: Nay, that we hinder not our Temporal as well as Eternal Welfare. For the Worship of God derives a Blessing upon it; even as God is said to bless the House of *Obed Edom*, for his Ark's sake, which was kept there.

Let us then in the pious Thoughts of a late eminent Writer, now offer up unto God our Morning Sacrifice of Prayer and Thanksgiving, suitable to this *Holy Day*.

A PRAYER



*A PRAYER for a FAMILY
for Sunday Morning.*

O Most Holy and Blessed Lord,
The Heaven, and the Heaven of
Heavens are thine; the Earth also
with all that therein is. The Heavens
declare thy Glory, O God, and the
Firmament sheweth thy Handy Work.
The Variety, the Order, the Sted-
fastness of all thy Works in this great
World, utter thy adorable Perfections.
Blessed be thy Holy Name, for blef-
sing and sanctifying a Day whereon
thou thy self Restedst from all thy
Works of Creation, that we might
cease from all other Employments, to
admire thy wonderful Works, extol
thy Power, bless thy Goodness, and
be astonished at thy Wisdom in mak-
ing, preserving, adorning, and govern-
ning

ning this excellent Frame of the world. VVe laud and magnify, therefore, thy most Holy Name: we bless thee in behalf of all thy Creatures as well as of our selves. But above and beyond all, we acknowledg thy inestimable Benefits bestowed upon Mankind, in Christ Jesus the Son of thy Love, whom thou wast pleased, in thy Infinite Mercy, to send among us in our own Likeness, to assure us of thy good will towards us, and to give us Hope of no less than immortal Life, by patient continuance in well doing.

VVe remember with all Thankfulness his Miraculous Birth, at which the blessed Angels rejoiced; his most holy Life; his bitter Agony, and bloody Death; his glorious Resurrection upon this *Day* from the Grave; his Ascension into the Heavens, to sit on the Right Hand of the Majesty on High; his Triumph over all the Powers of Darkness; and his Sovereign Dominion over all Angels, Authorities

24 *A Prayer for a Family.*

ties, and Powers, whom thou hast made Subject to him. O God how great was thy Love to the sinful Sons of Men! which made thee pass by such innumerable Offences, whereby they had provoked thy severest Displeasures! How great was that Love, which has honoured us so highly! and committed the Care of our immortal Souls to one so mighty to save. O the greatness of thy Love! which hath chosen us to be Sons and Heirs together with Christ Jesus, and set him to be our glorious High Priest to make Intercession for us, to dispense all Divine Blessings to us, and to send forth Angels themselves to be Ministring Spirits for them who shall be Heirs of Salvation.

O that we could begin this thy Day in devout Meditations of these Things in unspeakable Joy and Satisfaction of Heart, in the assured Hope and Expectation of them. and in blessing and praising thee, who hast given us such good Hope, and Everlasting Con-

Consolation. Lift up our Minds, we pray thee, above all these perishing Things here below, which are apt to distract our Thoughts; and turn away our Eyes from that Heavenly Bliss, till we be in Love with it, and our Hearts be fully bent and resolved to seek it every Day in those Ways wherein our Lord Jesus Christ hath gone before us, though it should be with the Loss of all that we possess. It is but meet and fit that we should wholly quit our own Will, and devote our selves to follow thine; especially since thou hast shewn such immense Love towards us.

O Lord God, whom truly to know is Everlasting Life, we are ashamed to think that ever we have disobey'd thee, to whom we stand so deeply indebted, both as we are thy Creatures, and as we are redeem'd by the precious Blood of thy Son Jesus Christ. It grieves us that we have transgressed any of thy righteous and good Laws;

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by

by which it is our Happiness, as well as our Duty to be governed. We abhor the Thoughts of ever breaking them any more; beseeching not only thy gracious Pardon, but the Acceptance of our intire Resolution to agree with thy Will in all Things, for the Time to come. We here most solemnly dedicate the Powers of our Souls and Bodies to thy Service, desiring unfeignedly, that all the Thoughts and Designs of our Minds, all the Affections and Passions of our Hearts, and all the Actions of our Life and Conversation, may be pure, holy, and unreprouable in thy sight.

For which End, we most humbly implore the Assistance of thy good Spirit, which our Lord hath encouraged us to hope, thou wilt give to those that ask, and seek it with their whole Heart: That our Minds may be more enlightened to understand the Truth, that our Wills may be more stedfastly resolved to cleave unto it, that our Affections may be excited

cited to a stronger and more ardent Love to thee, and all the Powers of our Souls disposed to serve thee more chearfully and readily in all the Duties of Piety, Soberness, Righteousness and Mercy.

O HELP us to manifest our real and unfeigned Desires, to make some worthy Returns to thee, by our careful Improvement of the Holy Opportunity which thou this Day puttest into our Hands. Make it our Delight to praise thee, to call to mind thy loving Kindness, to offer to thee the Sacrifice of Thanksgiving, and to meditate on thine infinite Praises, and thy most precious Promises. Help us, O Lord, to have our Conversation without Covetousness, and to be content with such Things as we have; To possess our Bodies with Sanctification and Honour; to love our Neighbours as our selves; and as we would that others should do unto us. to do
even

even so unto them. To live peaceably as much as in us lieth with all Men, and to put on the Ornament of a meek and quiet Spirit.

O that thy Ways were known upon Earth, thy saving Health among all Nations. And that all Christian Kings especially, may be filled with thy Holy Spirit, and think it their Glory to be the Devout Worshippers, and faithful Subjects of the Lord Jesus, the King of Kings, and Lord of Lords

O LORD, grant, that thy Priests may be cloathed with Righteousness. Give unto the Ministers of thy Word a Door of Utterance, that they may effectually publish the great Mysteries of the Gospel, and speak Words of Health and Salvation to our Souls. Do thou banish out of our Minds all worldly and wandring Thoughts. Sanctify our Souls, Bodies and Minds, our Thoughts, Deeds, and Words. Give us Attention to hearken, and Under-

Understanding to conceive aright, and Memory to retain, and Grace to practise what we hear, that so thy Word may be to us, a Saviour of Life unto Life, and not of Death unto Death.

O Lord hear us, and make thy Face to shine upon us, that we may enter into thy Gates with Thanksgiving, and into thy Courts with Praise, that we may be thankful unto thee, and bless thy Holy Name. Grant this for the sake of Jesus Christ our Lord, in whose Name and Words we further pray unto thee, Our Father, &c.

A PRIVATE

A P R I V A T E P R A Y E R
for Sunday Morning.

O Most holy, great, and glorious Majesty of Heaven and Earth. To thee, O God, all the blessed Company above, do with the highest Admiration and Love, give continual Praise, Thanks, and Honour, Worship and Obedience. Thy humble Servants here below, are unworthy to be admitted to speak to thy Divine Majesty, yet such is thy Goodness, thou condescendest to admit, nay to draw us to a fellowship with those Holy Spirits, that we may be thereby made happy, and called thy Servants, though when we have done the best we can, we should acknowledge our selves unprofitable.

What is Man that thou art mindful of him? What are the Sons of Men that thou dost at all consider them?

Thou

Thou hast rais'd us to Dominion over the Works of thy Hands. Thou hast endued us with Understandings to know thee, and with wills to love thee, whose most excellent Wisdom, Almighty Power, and exceeding Goodness, we discover in all thy wonderful Works.

But what is sinful Man, that thou should'st so much regard him, as to send after, to seek and save him, when he was lost, and purchase him to thy self, with the precious Blood of thy Son Jesus Christ.

I praise thee, O God, I magnify thy most Holy Name. O fill me, I pray thee, with a lively and strong Sense of thy bounteous Goodness, which hath been so many ways expressed towards me. Fill me with pious Dispositions, to receive further Pledges of thy Favours, according to thy precious Promises in Christ Jesus. Stir up in me such thankful Acknowledgments to thee, such hearty Resolutions to obey thee, such earnest Desires

Desires and Longings to partake more and more of thy Divine Nature; such Love, Delight, and Joy, in well doing, that my Soul may be lifted up above to that glorious Place where my Lord and Saviour is, that I may comfortably expect, and be truly prepared for a blessed Translation thither, at the great Day of his appearing.

And as thou hast blessed and sanctified a Day of holy Rest unto thy self; sanctify me for it, that laying aside all Earthly Concerns, and sequestering my Thoughts from all worldly Cares, I may keep this thy Day wholly to thee, by dedicating and devoting my self entirely to thy Worship, and immediate Service; and to the End, That this my Religious Service may be more acceptable unto thee. Assist me with thy Holy Spirit, that I may perform thy Will with all Alacrity and Chearfulness, and may make thy Holy Sabbath my great Delight.

Quicken

Quicken my Soul to hear thy sacred Word with greater Fear and Reverence, to sing thy Praises with greater Chearfulness and Gladness, to pray to thee with more earnest Affection and Steadiness of Mind. O that my Conversation may be in Heaven, by the constant Love and Exercise of Purity, Righteousness, Mercy and Godliness, that I may be ever studying to glorify thee my heavenly Father.

Touch my Heart and Tongue with a Coal from thy Altar, that from the Devout Incense of my Meditations, Hymns, Prayers, and Thanksgivings; thou may'st smell a Savour of Rest. O Lord, Prince of Peace! Sanctify thy Rest unto me, that I may find Rest to my Soul, from all Temptations Troubles, and Fears; and may employ this Day all the Powers and Faculties of my Soul and Body in thy Service, considering thy wonderful Works, adoring thy infinite Majesty

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jesty, admiring thy Wisdom, acknowledging thy Power, and magnifying thy Goodness, rejoycing in thy Mercies, and trembling at thy Judgments.

That I may visit thy holy Temple, and praise thee with thy Saints, offering up the Calves of my Lips, in reading of thy Holy Scriptures, attentively hearing thy Word, reverently celebrating thy Mysteries, charitably relieving thy Members, and zealously practising all holy Duties publick and private.

Let this Sabbath put me in Mind of thy Holy Rest from thy great and stupendous Works, and assure me therefore of an Everlasting Sabbath in Heaven, from all my Labours here, into which Rest that I may enter, stir up good Desires in me, raise my Thoughts and Affections to the Things which are above, renew me according to the Image of my dear Redeemer, and frame my Life to a heavenly Conversation, enlighten my Under-

derstanding, sanctify my Will, moderate my Desires, govern my Affections, destroy the Man of Sin in me, and deliver me from the Body of Death; work in me a Love of thy Goodness, and a Zeal for thy Glory, and a constant Resolution (as much as in me lieth) to approve my self to thee in all Things, and frame all my Actions to the Rule of thy Word.

Hear my Prayer, O Lord, and consider my Desires, hearken unto me for thy Truth and Righteousness sake. For thy loving Kindness is better than Life it self. My Lips, O my God, shall praise thee. As long as I live will I magnify thee, and lift up my Hands in thy Name. My mouth shall praise thee with joyful Lips. All Blessing, Glory, Honour, Praise, and Thanksgiving be ascrib'd unto thee, now and for evermore.

Having

Having offered up our Prayers to God, and employ'd this holy Time in reading some Portion of sacred Writ, and being prepared to present our selves before Him in his Sanctuary. Let us call to mind those Devout Words of the Holy *Psalmist*, and with the pious Zeal of the Royal Prophet, lift up our Souls.

“ O how amiable are thy Dwel-
“ lings thou Lord of Hosts ! my Soul
“ hath a Desire and Longing to en-
“ ter into the Courts of the Lord,
“ my Heart and my Flesh rejoyce in
“ the living God.

“ Even as the Hart desireth the
“ Water Brooks ; so longeth my Soul
“ after thee O God. My Soul is
“ athirst for God, yea, even for the
“ living God, when shall I come to
“ appear before the Presence of
“ God ?

“ I will wash my Hands in Inno-
“ cency: and so will I go to thine
Altar

“ Altar. That I may shew the Voice
“ of Thanksgiving, and tell of all
“ thy wondrous Works.

“ I will go into thy Tabernacle,
“ and fall low on my Knees before
“ thy Footstool.

“ I will declare thy Name unto my
“ Brethren; in the midst of the Con-
“ gregation will I praise thee.

At our *Approach* of the Church
Door, consider, we are entring the
Presence-Chamber of the great King
of the World! whose Throne of Glo-
ry is in Heaven above, but his Throne
of Grace is in his Temple here be-
low; let us then lift up our Hearts
in the Words of Holy Writ.

“ Surely the Lord is in this Place!
“ How dreadful is this Place! This
“ is none other but the House of God.
“ This is the Gate of Heaven.

“ Blessed are they that dwell in
“ thy House, they will be alway
“ praising thee.

When

When God appeared to *Moses* in a Flame of Fire, out of the midst of a Bush, He said to him, *Exod. 3. 5. Draw not nigh hither. Put off thy Shoes from off thy Feet, for the Place whereon thou standest is holy Ground.* The *Mahometans* so highly regard and reverence their Places of Worship, that in Token of Respect, they take off their Sandals before they come into them. How much more should we reverence the Sanctuary of the true God? With what Humility should we present our selves before him? with what Devotion should we tread his Courts, and compass his Holy Altar?

Having entred into the House of God, and come into our Seat, at our first kneeling down, Let us address our selves to the Almighty, for his Grace and Acceptance in the Words of holy *David*.

“ Let the Words of my Mouth,
“ and the Meditation of my Heart,
“ be

Morning Service, 39

“ be now and ever acceptable in thy
“ Sight. O Lord, my Strength and
“ my Redeemer! Lord open thou
“ mine Eyes that I may see the won-
“ drous Things of thy Law. Make
“ me to understand the Way of thy
“ Precepts.

After these Preparatory Acts of Adoration, don't let us presently relax our Thoughts, and imagine we have done Homage enough to the Infinite Majesty we come to worship. We read, that the *Elders of Israel* trembled at *Samuel* when he came amongst them; and shall not we much more tremble at the Presence of Him that is higher than the Highest? The holy Angels cover their Faces, as not able to behold the Brightness of the Divine Glory. If such awful Regard be paid by Angels who are themselves holy and honourable in a very eminent Degree, what abasement can be low enough for us, who appear with so many sinful Defilements? If
then

then we have any intermediate Space between our private Ejaculations, and the Beginning of the Publick Service, let us not spend it in talking or looking about us, but in employing our Devotions by reading or meditating; that, whenever the Minister begins, we may be duly composed to join with him, and to go through the whole Office; with less wandring and disorder of Mind. And so govern our Eyes, as that they may not divert our Ear from the Minister, nor our Hearts from God the Object of our VVorship.

VVe should remember, that our Business here is to converse with him; let us then carry that Disposition of Soul. Let our Hearts be so duly prepared, that we may leave the Thoughts of the *World* behind us, when we come into the sacred Courts of the *most High*, that we may have our Conversation only in Heaven. In this sincere Disposition, let us set a Guard upon all our Senses, that no
trea-

treacherous Thought steal in to betray us. Let us raise up our Souls to God, look up to him. Since he requires the Intention of our Hearts and Thoughts in his Worship, without that the outward Adorations of the Body will avail nothing.

Blessed are they who from a perfect Love of that *Being*, infinitely perfect, holy, just, and good; the Supream, the Original Good, the Author and Maker of all Things, offer up their devout, their humble Tribute of Prayer and Praises, who from a sincere Attention to his sacred Truths, whose sharper Sight enters deep, and pierces into the secret and sublime Mysteries of Heavenly Truth; purged and prepared by spiritual Meditations and daily Exercises of holy Duties.

Blessed indeed are they who disengage themselves from all worldly Incumbrances, and gain Leisure and Opportunities for attending continually upon God alone.

O that we may then faithfully and worthily perform this our indispensable Duty and Homage, that our Hearts be freely and sincerely disposed to a due Attendance in the House of God, that we be there devoutly affected with his Divine Presence; and that the Deportment and Frame of our Hearts be suitable to that Majesty we adore.

That we remember, yea, that we forget not, with the Devout Psalmist, *To set God always before us*, more especially at this sacred Time. For whether, says that sacred Penman, *shall we go from his Spirit: Or whether shall we go from his Presence.* Since the great Searcher of Hearts, to whom all Things are naked and open, sees not only the Matter of our Actions, but the Manner how we perform them, and with what Intention every Thing is done. Let us not think then to pass some bodily Adorations upon him, instead of the Spiritual Sacrifice of the Heart: For he searcheth
the

the Heart, and trieth the Reins, and we are assured will according to the perfect Standard of his Eternal Truth and Justice render to every Man, not only according to his Works and Words, but even according to his Thoughts. Let us therefore take special Care to keep our Minds intent upon every Part of the Service, as humble in the Confession of our Sins, and as exalted in celebrating the Divine Praises as we possibly can. And when we offer up our Prayers to the most High God, let us with the Holy Psalmist, who has taught us his Law, with contrite and devout Hearts *Fall down, and worship, and kneel before the Lord our Maker.* And when we render our Praises, let us also in the most chearful Posture of erected Bodies and Minds, with united Hearts and Voices, glorify him.

Upon our Entrance on our Publick Devotions, the Sentences of Scripture and the Exhortations, serve excellently to excite us to a devout Performance

ance of those Holy Duties we are going to offer up, among which, the *Confession of Sins* properly comes first, because our Sins have made a Breach and Distance between God and our Souls; they hinder our Prayers from ascending to him, they restrain his Blessings from coming down upon us. This Impediment therefore must first be removed, before we can perform other Services with good Effect. And to be upon our Knees in Confession, is the most natural and agreeable Posture, because the Abasement of our Bodies expresses the Humility of our Minds.

Next after our *Confession* follows the *Absolution*, to be pronounced by none but the Minister: We should by no Means repeat it after him, but only receive it with Reverence. But towards the Conclusion of it, we may say to our selves with true penitent Hearts. *Lord, let this Pardon pronounced by thy Priest, be sealed to my Soul*

Soul. and convey to me the Remission of all my past Sins.

The *Psalms* which are Parts of our Daily Service, are of all Scripture the fullest of Devotion, and abound much in Praises and Thanksgivings, and therefore to be read *standing* as the most suitable Posture, that the Erection of our Bodies might more fully express the Elevation of our Minds.

What sincere Christian can be ashamed publicly, and with an audible Voice, to make Confession of the *Holy Catholick Faith*, it being a Duty we owe both to God and Man, that is, an Act of Divine Worship, and a Declaration, that we hold the same *Faith*, with all good Christians, and therefore it is required of us, that we not only believe with the Heart unto Righteousness, but likewise make Confession with the Mouth unto Salvation.

How valuable are these our Privileges! to join in Communion with the Publick Worship of God, in the full

full Enjoyment of the Ministry of his holy Word, and the pious Use of our most excellent *Liturgy*; whose Prayers always begins with some Attribute of Almighty God, and end in the Name and Mediation of Jesus Christ; whose Style is admirably fitted both for imploring the Mercies of God, and rendring him unfeigned Thanks for the same; whose Words are so well suited to exalt our Thoughts to the highest Pitch of Adoration, Zeal, and Love (insomuch, that Men of the greatest Learning^a have been moved to Tears in the Use of them) and are but few in each Prayer, *that* when we have said one, we may proceed to the next with renewed *Attention*, and *Warmth of Devotion*.

Where there is this mutual Love, and joint Prayers for each other, the holy and blessed Angels look down from Heaven, and are ready to carry our charitable Desires to

^a Dr. Hammond.

God, and he as ready to receive them. We are feeble, infirm Creatures, made up of nothing but Wants and Weaknesses; he is a Creator all-sufficient to heal our Infirmities, and supply our Wants. We ought therefore to bear our Part in the Prayers and Praises with all that Thankfulness and Humility, that Reverence and earnest Zeal which become these holy Exercises.

And having discharg'd our selves of these our Devout and Publick Services of the House of God, and drawn to a Conclusion thereof. Let us lift up our Souls in the Words of our Collects.

“ Accept now, O Lord, the Prayers and Praises of thy Servants;
“ and grant that thy Words may take
“ deep Root in our Hearts, that so
“ they may bring forth the Fruits
“ of good Living to the Honour and
“ Praise of thy Name, through Jesus Christ our Lord.

Having

Having paid, our Morning Tribute of Publick Devotion and Homage to the Almighty Majesty of Heaven in his *Holy Temple*, and being return'd from thence, let us be as seriously and religiously dispos'd as at our going out, and our Discourse dispos'd rather to what we have *heard* than of secular Matters.

Where God gives particular Directions for the due Observance of his own Day. He restrains Men from speaking their own Words, as well as finding their own Pleasure, and doing their own Works. When we are *Return'd home*, we should do well to resort to our Closets, and there render Thanks to God for the Opportunity he hath afforded us of enjoying the Ministry, and wholsom Instructions of his Blessed VVord, beseeching him,

“ That it may be as Seed sown in
“ good Ground, which may bring
“ forth Fruit unto Everlasting Life.

And

And though we are not to turn this Day of Joy and Gladness into a Fast, though we should eat our Bread with a chearful and thankful Heart, yet we should do it *rather sparingly than plentifully*, that we may attend on the remaining Duties of the Day without weariness. And therefore if our Circumstances will afford us a well furnished Table, we should consider God's Mercy in Feeding us, while there are so many *Lazarus's* that would be glad of the Crumbs that fall from it, and chuse to dispense the Surplusage among our poor Neighbours, whose Souls will bless us for such Refreshments; so shall we add Almsgiving to our Prayers, and offer a most acceptable Sacrifice to God.

At this Time our *Discourse* should be of God's Word, sitting down and rising up, our Hearts Heavenly, and our Discourse favoury, season'd with Grace. Thus having refreshed our Bodies, let us return to the Food of our Souls, and read the Scriptures,

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and

and other good Books, and make Proof of the Attention and Intellectuals of our Family, by questioning them about the Things they have heard that Day. This is recommended to us by the Practice of our Blessed Lord himself, who when he had spoken many Things to the Multitude in Parables, and was come into the House, he said to his Disciples, *Have ye understood all these Things?* and again upon the like Occasion, when he was alone, *He expounded all Things to his Disciples.*

Let us therefore seriously Reflect with our selves, what *Progress* or *Advantage* we have made in our publick Worship and Service of God, towards the glorious Prize of our High-Calling in our Blessed Lord! That having finished our Course, we may be found worthy to join the triumphant Choir in the Mansions of Bliss, to render with these happy Spirits, our united Consort of melodious and sweet Praises

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es, singing Eternal Hallelujahs unto the infinite Majesty of God. Our Souls then restored to its origin Purity and Perfection, as Created, in the likeness of his own most excellent Being! adorned with all Righteousness and Holiness, all Heavenly and Spiritual Graces; and all the Powers of the Mind be filled with the Sight, Presence, and Fruition of God. And these frail Bodies which in this imperfect, this fallen and depraved State, so cumbersome, grievous to the Mind, invested with many Diseases, defiled with many Corruptions, perplexed with so many Miseries and Calamities, changed at the Resurrection to Life, like unto Christ's glorious Body, made most perfect, to endure for ever, without Change or Mutation, to reign with our Souls everlastingly.

O Eternal Mansions! in which the Souls of the Blessed are always replenished, and abound with most exquisite Joys! adorned with radiant Crowns, *Clothed in white Robes, hau-*

ing Palms in their Hands. Crying with a loud Voice, Salvation be ascribed to him that sitteth upon the Seat of our God, in the beatifick Conversation of Angels, Thrones, Dominions, Principalities and Powers, who worship and bow down before God, saying, Blessing, and Glory, Wisdom, Thanks, Power, and Might, be unto our God for evermore.

O joyful and Triumphant Day! having accomplished our Race with Patience in the perfect Fear and Love of God, and atchieved in his Service, the End of our Pilgrimage, we shall come to pass from Misery and Labour to Life and Immortality! Blessed Change! when our Souls slipping out of Prison, and conducted by holy Angels of exceeding Bliss into Heaven, be received there with the honourable Company and Society of that Place, with Cherubims, Seraphims, Patriarchs, Prophets, Martyrs, Virgins, Innocents, Confessors, Holy Bishops, and other Saints of those
blessed

Blessed Regions; all these, as they rejoiced at our Conversion from Sin, so shall they now triumph at our Coronation and Bliss.

With what Ardency should we then raise our Affections to the immense Joys of this glorious and triumphant Assembly? to the Things that are above! With what Zeal employ our Devout Meditations? spend our Thoughts on the Unspeakable Happiness of the Blessed in these Celestial Habitations, until we come to obtain the Possession of its immense Bliss! Shall not the Thoughts of these Heavenly Mansions ravish our Souls? and the Remembrance of these Heavenly Joys make us steadfast unto the End? With what Delight shall we think of the exquisite Happiness our Souls shall receive when presented into the Presence of those blissful States, at the Recital and Declaration of all our Works done and suffered for the Love and Service of God?

How

How great our Motives to press forward in the Paths of Holiness and Righteousness! to labour to have our Part in the Mansions of Bliss! with that honourable Consistory, whose blessed Spirits shall lay down our virtuous Acts, our Alms Deeds, our Prayers, our Fasting, our Innocence of Life, our Temperance in Meats and Drinks, all the Vertues of our Life, finally recounted in these Eternal Mansions, and rewarded with an incorruptible Crown of Glory. With what exceeding Gladness shall we now look up to the great Donor of our Everlasting Happiness? With what Transport of Joy shall we look back, when, we resolved to leave the Slavery of this miserable World to serve only so bountiful, so glorious a GOD.

Moreover, how immensely great our Happiness on our Arrival at this Heavenly Port unto which we make! the Compass by which we have steer'd all our Designs and Actions! How safe our Haven! when we look back on the

the Dangers we have passed, when one sudden Mischance of so immense a Number might bereave us of the Breath of Life, the manifold and imminent Dangers we were expos'd to, and in Peril to perish in our Earthly Pilgrimage, if God had not held his special Hand over us. The Hazards and Dangers, wherein the Sensual, the Voluptuous, and Worldly; yea, so infinite a Multitude who become guilty of Eternal Damnation, by a sinful impenitent Life, all which shall augment that exceeding Felicity of this our most fortunate Lot! How secure therefore in these blessed Abodes, from this Vale of Sorrow and Danger, free from future Miseries, from the least allay of Fear, from any further Need, Fear, Labour or Care, our uninterrupted and sole Employment to rejoice, to triumph, to sing Hallelujahs to the Lamb that hath brought us to this Felicity, even to perfect Consummation and Bliss.

Let

Let us then thirst after this Fountain of Salvation; let us strive to obtain a Place in these heavenly Seats; where we shall meet with the blessed Reception of beatifick Friends, whose mutual Embraces shall still increase our Joy. Let us add, the Triumphant Exultations, that shall be at the fresh Arrival of new Society, coming thither from Time to Time, with the Spoils of their Enemies vanquished and conquered in this World.

Blessed then for ever Blessed are all they that die in the Lord! that have run the short Race of this mortal Life, have fought the good Fight! have prepared for this Day of Dissolution, that at the last Day, we may be found, pure, spotless, and blameless, that we may taste of that endless Mercy, and be received into these Heavenly Mansions, where we shall perfectly enjoy the Blessed Vision and Fruition of God! see the Glory of the Lord unveil'd! Behold the most glorious Majesty, and blessed Presence
of

of the Lord God of Hosts Face to Face! Our Blessed Saviour and Redeemer the Lord Jesus Christ, the Mediator of the new Covenant! The Celestial Choir of holy and Blessed Angels, yea, those Heavenly Myriads of glorious and bright Beings, encircling the Throne of God! The general Assembly and Church of the First-born; whose Names are written in Heaven. And the Spirits of just Men made perfect; the Celestial Crown of Glory, set upon their Heads, according to the infinite Variety of their Combats and Conquests, one for Martyrdom and Confession *against the Persecutors, another for Virginity and Chastity* against the Flesh, another for Humility and Poverty against the World, another for many Conquests against the Devil; finally rewarded with an exceeding bright Crown of Glory, with immense and unspeakable Happiness, to the endless Ages of Eternity.

What now remains from this faint Draught of this *Happy State*; this
I Earnest

Earrest of that inexpressible Happiness we are seeking after, that *Eternal Sabbath of Rest* from all our Labours here, the Greatness of whole immense Joys, No Tongue is able to express, neither Eye hath seen, nor Ear heard, nor ever entred into the Heart of Man the Things which God hath prepared for them that love and fear him.

Shall we not now long, desire, and even pant, to gain a little Share of its Everlasting Felicity? its immense and unspeakable Weight of Glory, which attends the Faithful, the Blessed Servants of the Lord.

What therefore must finally become of impenitent Sinners? what the final State? when these alternate Successions of Days and Nights shall cease; at the great and terrible Day of Accounts, Of the prophane, the fearful, and Unbelievers, and Murderers, and Whoremongers, and Swearers, Sorcerers, Drunkards, and Liars, &c. who shall have their Part in the Lake that burneth with Fire and Brimstone. The
Smoke

Smoke of whose Torment shall ascend evermore. Who sinfully pass away many Days and Years without so much as a serious Enquiry into their Lives, or how they may give an Account unto God.

Let us therefore be persuaded, seeing that all these Things shall come to pass, to be converted unto him, with all our Hearts and Minds. Seeing these present Things shall be dissolved, what manner of Persons ought we to be in all Holiness and Conversation of Life.

Being well assured there is no other Way to arrive at these Heavenly Mansions, there is no hope to be Crown'd with this Wreath of Glory, but by a vertuous and holy Life, keeping the Commandments of God. For it is not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of the Father.

Whatsoever therefore hath been the Subject of our Meditations the Week past, either of our Creator or his mighty

mighty Works of Creation, of our particular End, or of the Majesty and Bounty, and Justice of our God and Saviour; as also of the Account that he will one Day demand of us, and of the Punishments and Rewards laid up for the Life to come; all this, hath been to bring us to a true Sense and Apprehension of our Immortal Souls; and to engage us to a vertuous and holy Life here, and so to guide us to inexpressible Joy hereafter.

Wherefore, Let us give Diligence to make our Calling and Election sure, and add to our Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly-kindness; and to Brotherly-kindness, Charity: For if we do these Things we shall never fall. For so an Entrance shall be ministered unto us abundantly, into the Everlasting Kingdom of our Lord and Saviour Jesus Christ.

O Lord! how plentiful is thy Goodness, which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their Trust in thee, even before the Sons of Men.

Now, O Lord God I will lift up my Soul, and will put up my Addresses unto thee.

IN the Evening and Morning, and at Noon Day, will I pray unto thee, O God, and that instantly, and thou shalt hear my Voice.

Bow down thine Ear, O Lord, and hear me:

Teach me the Way of thy Statutes: that I may keep them unto the End.

Give me Understanding, and I shall keep thy Law: yea, I shall keep it with my whole Heart.

Make me to go in the Path of thy Commandments: for therein is my Desire.

Incline my Heart unto thy Testimonies; and not unto Covetousness.

O turn away mine Eyes, lest they behold Vanity; and quicken thou me in thy Way.

O establish thy Word in thy Servant: that I may fear thee.

Behold, my Delight is in thy Commandments: O quicken me in thy Righteousness.

Lord, what Love have I unto thy Law: O that I could say with holy David, all the Day long is my study in it.

How

How sweet are thy Words unto my Taste,
yea, sweeter than Honey unto my Mouth.

The Statutes of the Lord God are right, and
rejoice the Heart, the Commandments of the
Lord are pure, and giveth Light unto the Eyes.

The Fear of the Lord is clean, and endureth
for ever: the Judgments of the Lord are true,
and righteous altogether.

More to be desired are they than Gold; yea,
than much fine Gold; sweeter also than Honey
and the Honey-comb.

Moreover by them is thy Servant taught;
and in keeping of them there is great Reward.

Lord, who shall dwell in thy Tabernacle;
or who shall rest upon thy holy Hill?

Even he that leadeth an uncorrupt Life; and
doth the Thing which is right, and speaketh the
Truth from his Heart.

Lord, who can tell how oft he offendeth;
O cleanse me from my secret Faults.

Keep thy Servant also from presumptuous Sins
lest they get the Dominion over me: so shall
I be undefiled, and innocent from the great
Offence.

Thy Word shall be a Lantern unto my Feet,
and a Light unto my Paths.

And thou shalt shew me the Path of Life, for
in thy Presence is the Fullness of Joy; and at
thy right Hand are Pleasures for evermore.

My Song therefore, shall be always of the lo-
ving Kindness of the Lord, with my Mouth will

I ever be shewing thy Truth from one Generation to another.

My Heart, O God, is ready; my Heart is ready; I will sing and give praise with the best Member that I have.

I will always give Thanks unto the Lord; his praise shall ever be in my Mouth.

Every Day will I give Thanks unto thee; and praise thy Name for ever and ever.

Praise thou the Lord, O my Soul; and all that is within me praise his holy Name.

Praise the Lord, O my Soul; and forget not all his Benefits, who saveth my Life from Destruction, and crowneth me with Mercy and loving Kindness.

I'll give Thanks unto the Lord our God among the People: I will sing Praises unto thee among the Nations.

For thy Mercy is greater than the Heavens; and thy Truth reacheth unto the Clouds.

O praise thou the Lord, my Soul, and laud ye the Name of the Lord; ye that stand in the House of the Lord, in the Courts of the House of our God.

For one Day in thy Courts is better than a Thousand. I had rather be a Door-keeper in the House of my God, then to dwell in the Tents of Ungodliness.

O Lord, thou shalt open my Lips, and my Mouth shall shew forth thy Praise.

Blessed be the Lord God, even the God of Heaven and Earth.

And

And Blessed be the Name of his Majesty for ever; and all the Earth shall be filled with his Majesty. Amen. Amen.

Glory, Honour, and Praise, Wisdom, and Thanksgiving, Power, and Might, be unto our God, for ever and ever.



AS the *Evening Service* calls us to Church, we should see, that our whole Family (if we are Masters of one) accompany us thither, and attend with the same Gravity & Devotion as before. Many think they have done enough if they have spent the former Part of the Day at Church, but this is a great Mistake. God hath reserved to himself a whole Day, not a Part of one, to alienate any Part of it, is Robbery, and the worst Sort of Robbery, Sacrilege. We should remember, that *He loveth the Gates of Zion more than all the Dwellings of Jacob.* Unless therefore we and our Family appear again in the Religious Assembly of the House of God, we cannot be said to sanctify duly the *Lord's Day*.

Having paid therefore, our due Attendance on the Publick Worship of God, and offer'd up our Evening Tribute to the *Most High* in his *holy Temple*. Let us go vigilantly and warily from holy Duties, and abstain from running
K into

into that common Irregularity of making *needless Visits*. Hereby we not only neglect the well ordering of our own Families, but interrupt the Devotion of others. If the Weather invite us to a Walk, let our Walk be for the same End as *Isaac's* was, to *meditate*. Walks and Visits are not proper Conclusions of this *holy Day*, except there be a mutual Disposition in the Company to converse in a Strain of Piety, and engage in such Conference as may lead towards Heaven, and help forward in the Way thither. But those who have Families to look after, will be best employed in spending the remaining Hours of the Lord's Day at home, in the Religious Exercises of the Sabbath.

And forasmuch as the Sanctification of this Day extends to the *Stranger within our Gate*, it behoves those who have Guests and Lodgers, to let none abide under their Roof, who are willful Prophaners of it, and all that keep Publick Houses for Entertainment

ment ought to be careful not to entertain any licentious disorderly Company. If there were not such Receptacles for loose Persons, their Reformation would be much more easily effected; and therefore they will have a sad Account to give of their Domestick Charge, who for the sake of a little wretched Gain, suffer their Houses to be fill'd with shameful Debaucheries and Blasphemies, to the manifest contempt of the Divine Majesty, and the hindrance of his holy Religion.

We are all forward enough to restrain him, who shall offend against any Law wherein our own Interest is concern'd; why then are we so slack and remiss in vindicating the Honour of Almighty God? The Reason is plain; we have not that Flame of holy Zeal, which ought to inspire every Christian Heart: We love our selves more than we love our God, and therefore have a quicker Sense
of

of Offences committed against our selves than against him.

Seeing God who is the Proprietor of all our Time, challenges but *One Day* in Seven to himself, 'tis great Wickedness and Presumption in us to grudge him the whole, or presume to defraud him of any Part of it: What strange Partiality is this, to exact the Labours of Six entire Days of our Servants, and put off our Lord with the Service of Three or Four Hours on his Day? *Such a false Ballance is Abomination to the Lord.* It is a contemptuous perverting of his solemn Laws, which commands us, *To keep his Sabbaths, and Reverence his Sanctuaries*, and inflicted Death on him, who should break in upon this sacred Time with the Business of his Calling; but how much more doth he deserve it who squanders it away in Idleness, or in doing those Things which are unlawful to be done at any Time.

Let us never account it Rudeness to avoid trifling Company; or if engaged in it, to silence unprofitable Discourse

Discourse at this Time. Every Thing we now think or speak should have some Tendency to Piety and Devotion. Nor must we barely cease from prohibited Labours, but while our Bodies rest, our Souls must be at work, in improving our spiritual Treasure, increasing in the Knowledge and Love of God, and finding still greater Pleasure in drawing near to him, whose Presence must make us happy to all Eternity.

Not but that there are some *Bodily Services* commendable at this Time. To visit the Sick, to relieve the Poor and Needy, to do any good Office to those who are in pressing want, and whose Case is such as cannot be delayed. In order to this, we are permitted to take Journeys, and even to omit the Publick worship of God, *for* the immediate Performance of such good Offices. Those who are otherwise persuaded are not sufficiently acquainted with the *Will of God*, who hath declared, that he *prefers*
Mercy

Mercy before Sacrifice; and our blessed Lord, who came to do this Will with the greatest Exactness, did not forbear such Works on the Sabbath, notwithstanding the Offence which the *Scribes* and *Pharisees* took at him for it.

We are not to neglect the *Publick Ordinances of God* on pretence of serving him in private, as our Lord saith in another Case, *These Things ought ye to have done, and not to leave the other undone.* We may think, that we Read, Pray, and the like, but we do this out of Season; we mistake and misplace our Duty, adhering to one Part of it in plain Contempt of the other. This is like the robbing a Man of a greater Sum, and paying him a less. We disobey the Command of God in neglecting the Publick, and so cannot expect his Blessing upon our Private Acts of Religion.

Perhaps we have conceiv'd some Dislike or other of our Minister, yet the constant Course of Divine Service
is

is such, as if duly attended on, may abundantly profit us from his Mouth. The Efficacy of the Word and Sacraments depends not on the Parts or Vertue of the Minister, but on the Grace of God accompanying the Piety and Attention of the Hearer. A precious Treasure may be convey'd to us in an earthen despicable Vessel; and that God who fed *Elijah* by a Raven; can with the same Facility, convey heavenly Manna to our Soul, by the Offices of an unworthy Minister.

But the sober and intelligent Christian will not prefer the Minister's Sermon, before the heavenly and more immediate Acts of Worship in the *Publick Prayers*: For Prayer, is not only the Means, but the End too, as being a Moral Duty, a Branch of natural Religion, whereby the Creature acknowledgeth his Dependance on God, and withal confesses the Power, the Wisdom, the Goodness, the Mercy of his great Creator. and Bene-

Benefactor, imploring his Aid, and giving Thanks for his Blessings. So that it is an Act of great Humility and Gratitude, and of Love, whereby the Soul ascends to God in devout and affectionate Breathings and Aspirations. Besides, 'tis also an Act of Repentance in confessing and begging Pardon for our Sins. So that we see there is a great deal of Morality in Prayer; for which it is to be regarded as a Thing intrinsically good in it self, as being directly, and as such, the Service and Worship of God.

Yet Preaching we should regard also as the Ordinance of God, and a Means of Grace, as it serves to build Men up in Faith and Holiness of Life, (may these Considerations excite our due Regard to the Persons of that sacred Function, Ministering to us the holy Sacraments, and wholsom Instructions of God's Word) Let us not think, since so great our Motives, since every Action and Accident of Life involves us in fresh Dangers, since
every

every Step we take is upon Snares and Precipices, since the whole Life of Man is one continual Temptation; and we have a subtle Adversary to deal with, who slips no Advantage of undoing us, (since so weak and unstable our Resolutions), that we are at the End of our Duty, when we have attended those Means though never so attentively; since we are further assured by holy Writ, *If we are Hearers only, and not Doers of the Word, we deceive our own Souls, and make our Condemnation so much the heavier.*

Let us therefore seriously lay up in our Hearts those sacred Truths, and good Rules then given us, applying them to the Directing of our Lives. *He that keepeth my Commandments, saies our Lord, and doth them, He it is that loveth me.* O that we could fix our Thoughts upon him! O that our Ways were made so direct, that our whole Life might be one continued Act of Gratitude and Obedience! (Whenever therefore thou com-
L est

est to the Physician of thy Soul, do as thou wouldst with the Physician of thy Body, following his Advice in order to thy Cure). Let us be as just then to our Soul as we are to our Body. Let us use that spiritual Means, intended not only to instruct us in the Way Everlasting, (our indispensable Duty), but to put us in mind of it. *Wherefore, saith the Blessed Apostle, I will not be negligent to put you always in remembrance of these Things; though ye know them, and be established in the present Truth.* Since they that understand it well enough, are apt to forget it, and sometimes by the Violence of their Lusts to transgress when they do remember it. By these we are also warn'd to be upon our guard, to furnish us with spiritual Weapons, that is, such Means and Helps, as may best enable us to beat off Temptations, and get the Victory over them.

Let us then embrace all Opportunities and Means for obtaining the
Divine

Divine Succours, whether in Publick or in Private, in the House of God, or our private Retirements. Let us not debauch our Reason, cheat our Minds, vitiate our Palates with a false Taste of worldly Sweets, that we have no Relish left for that delicious Entertainment, with which God and Religion feed and feast the pure and heavenly minded Soul. Let us earnestly endeavour to pursue those excellent Acquisitions, since they, who enjoy the comfortable Presence and Favour of God, and his Suffrage and Attestation of their Sincerity and Uprightness doth infinitely more over-balance the Frowns and Contempts of the World, than the Favour of the greatest Prince, doth overweigh the Reproaches of the basest Peasant.

But yet farther, to pursue and gain the Assurance of our Peace with God in Christ, and consequently our Future Happiness, is the great Engine of a Christian, an Acquisition, *that* was never attain'd by the most exquisite
Philo

76 *Meditations and Devotions*

Philosopher, nor is *attainable* but in and by the Knowledge of Christ, who brought Life and Immortality to light. It is the great Expedient, whereby a Man attains Victory over the World, whereby he is able to enjoy Prosperity *with* Moderation, and undergo Afflictions with Patience. This saith the great Apostle St. John, *Is the Victory which overcometh the World, even your Faith.* Let us therefore incessantly pray.

“ Lead me, O Lord, in the right
 “ and ready Path to thy Kingdom,
 “ and dispose all my Actions, tow-
 “ ards the Attainment of Everlasting
 “ Salvation. Guide me with thy
 “ Counsel, and afterward receive me
 “ to Glory.

Hence then, let us employ our Minds; and withdraw to our Evening's Devotions in Private, let us call to Remembrance the Precept of the holy Psalmist. *Stand in awe and sin not.*
 Com-

Commune with your own Heart, and in your Chamber, and be still. Let us withdraw our selves into our most private Retirements, and bestow a little of our Time in the Service of God: Enter into our Chamber, and Commune with our own Hearts; let none be admitted into those Retirements, besides Him, and such Assistants only, as may be useful in the Search of Him. Covet Retirement, and prefer private Conversation with thy God, before all the Diversions of Humane Society. Esteem no Company so delightful as thy Closet and Devotions, and there by fervent Prayers, pour out thy Soul alone, that thy Zeal may be quickened, and thy Peace of Conscience secur'd.

O Almighty.

“ **O** Almighty Lord God, who
 “ art the great Searcher of
 “ Hearts, who dost not only require
 “ outward Acts of Duty and Hom-
 “ age, but the inward Disposition of
 “ the Mind, who seest our Weakness,
 “ that we have no Power of our selves
 “ to help our selves. Our Souls, O
 “ Lord, is possess’d with a Spirit of
 “ Infirmary, is bowed together, and
 “ can in no wise lift up our selves to
 “ thee. O be thou pleas’d to enliven
 “ this earthy drossy Heart, that it
 “ may freely mount towards thee,
 “ and to set a true Value, on this
 “ most valuable Priviledge, to take
 “ Delight in approaching unto thee,
 “ and with such a Fixedness and At-
 “ tention of Mind, as no wandring
 “ Thought may interrupt. Grant
 “ that I may be so established with
 “ *those Truths* reveal’d in thy holy
 “ Gospel, that I may stedfastly re-
 “ solve, by thy Strength and Power,
 “ to make an *utter* Destruction of
 “ every

“ every sinful Inclination, and under-
“ stand the Things that belong to
“ my Peace, *that* I may keep both Bo-
“ dy and Soul pure and undefiled,
“ beseeching thee to give me *that* con-
“ tinual Supply of thy Grace, which
“ may sustain and nourish my Soul
“ unto Eternal Life, *that* among the
“ fundry and manifold Changes of the
“ World my Heart may surely there
“ be fixed where true Joys are found.
“ Do thou, O Lord, lighten mine
“ Eyes, *that* I may see the wondrous
“ Things of thy Law, *that* I may
“ meditate upon *it* Day and Night.
“ Rectify, I beseech thee, my Will
“ with the pure Love of all Holiness
“ and Purity, and Abhorrence of Sin,
“ *that thy* Word may be a Light un-
“ to my Feet, and a Lamp unto my
“ Paths, *that* I may thereby be firm-
“ ly enabled, notwithstanding the
“ manifold Oppositions *that the* World,
“ Flesh and Devil is able to make,
“ to run the Ways of thy Laws with
“ Speed and Delight. And I beseech
“ thee

“ thee, grant me *the* gracious Assist-
 “ ance of thy Holy Spirit, assisting
 “ me in all those holy Duties I shall
 “ resolve *to* perform, leading me forth
 “ into all Truth, *that* I may continue
 “ stedfast, unmovable, always abound-
 “ ing in the Work of my Lord, know-
 “ ing *that* my Labour shall not be in
 “ vain in him, To whom with thee
 “ and the Holy Spirit be all Glory,
 “ Honour, and Praise, at this Time,
 “ and for evermore.

Having in our *Private Retirement*
 meditated on *those spiritual Things*
 heard from the sacred Ministry of
 Divine Revelation, *that* most pure and
 perfect Word of Holy Writ, the Stan-
 dard whereby all our Thoughts, Words
 and Actions, must be Tryed and Exa-
 mined, Acquitted, or Condemned.

“ To thee, (therefore), lift I up my
 “ Eyes, O Father of Mercies, let them
 “ be as a well-Spring every Morn-
 “ ing, to shed forth Tears of true
 Repent-

“ Repentance for my Iniquities. I
“ will confess my Unrighteousness
“ unto my God, and bewail my In-
“ firmities before thee.

This is indeed our wretched Con-
dition, since therefore; whatever is
done contrary to the Will of the Sup-
ream Law-giver is a Violation or
Transgression of his Laws, let us la-
bour to lead our Lives in Obedience
to these, to conform every Thought,
Word, and Action, to the Divine Will.
How sweet and calm our Retreat,
choosing to direct our Steps, embrac-
ing by these Rules the Divine Favour,
always waiting in Expectation, look-
ing when we may be called, ready to
give an Account of our Stewardship.
Wherefore, let us remember, yea, never
cease to put up our Addresses to the
Divine Being, in the Words of our
excellent Collect.

M

Blessed

“ Blessed Lord, who hast caused
“ all Holy Scriptures to be written
“ for our Learning, Grant that we
“ may in such wise, hear them, read,
“ mark, learn, and inwardly digest
“ them, that by Patience and Com-
“ fort of thy holy Word, we may
“ embrace, and ever hold fast, the
“ Blessed Hope of Everlasting Life,
“ which thou hast given us in our
“ Saviour Jesus Christ.

Herein, let us strictly Examine our
Hearts. *To the Law, and to the Te-
stimony*, saith the holy Prophet. *If ye
walk not according to this Rule, it is
because there is no Light in you.* Let
us then diligently search them, that
we may be thereby satisfied of our Sin-
cerity, Remembring, that our Salva-
tion is the Trust committed to our
Charge, a Trust of Importance, great-
er than the whole World. Let us
therefore watch over our Selves. Let
no Day be past, without an Account
taken

taken of our Lives, for what are the best of us? the better we are acquainted with our own Vileness, the less we are in our own Eyes, the higher we rise in the Favour of God; but they who vainly fancy any Thing that is good or meritorious in themselves, put an effectual Bar to Divine Grace. For this is given to the humble, and the Spirit of God chuses the contrite Heart for the Place of his peculiar Residence. For, *Thus saith the High and Lofty One that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy Place; with him also that is of a contrite and humble Spirit.*

For though the Lord be high, yet hath he Respect unto the lowly: as for the proud he beholdeth them afar off.

Let us carefully examine our selves, what Ground we get or lose in all Heavenly Graces, what Alteration appears in our Temper, Behaviour, Affections, Desires, what Resemblance or Degeneracy from God? How near

Ap:

84 *Meditations and Devotions*

Approaches we make? Or to what Distance cast by our Actions and Dispositions?

[The vicious Affection which Men bear to themselves expresses a strong Conceit of their own superior Worth, inducing many by these to disregard the most pious Endeavours, and most cogent Perswasives to Religion, if the Elegance of its Dress suits not their Genius and Taste]

Farther yet, let us observe the Tendencies of our Tempers and Constitutions, and take care to bend Nature the contrary Way, keeping at a Distance from all those Temptations and Occasions of Transgression, with which we feel our selves most easily beset, and strongly inclined to comply. Let us find out our peculiar Defects, and labour with all our Might to attain those Vertues which we chiefly want.

And as this Knowledge of our own Frailties and Necessities is greatly instrumental to our Improvement, so should we profit by what we see in others

And

And to be particularly concerned for avoiding and subduing those Habits which we find most usual and offensive in those with whom we converse. (Let us therefore in a more especial Manner, beware of that great Neglect and Indolence of the generality of Professors in their Discharge of the Duties of this Holy Day) the prevalency of pernicious Customs insensibly blinding our Eyes, getting the Ascendant, perverting both our Reason and Religion. Call up then all those thy Powers, remember that the practise of these, is so far from extenuating the blame of those who copy after it, that it is the direct contrary, and such Examples should be look'd upon as Marks which discover to us where the Rocks and Sands lie, such as are set to warn us off, not to invite us in.

Indeed a wise and good Man will turn Examples of all Sorts to his own Advantage. The good he will make his Patterns, and strives to equal or excel. The bad, he'll by all Means
avoid

avoid. For what indeed gives a more sensible Satisfaction than the seeing Men in every Point agreeable to their Character? when they, who call themselves by the Name of Christ, and pretend in a peculiar Manner to belong and be resign'd up to him, are eminent in good Works and heavenly Dispositions, and think nothing too much to do, or suffer in Obedience to his Will: How charming, how delightful a Sight is this!

Above all other Subjects, let us *Study our own selves*; for he who is thoroughly acquainted with himself, hath attained to a more valuable Sort of Learning, laid out his Pains and Time to much better Purpose, than if the Course and Position of the Stars, the Vertues of Plants, the different Complexions of Men, the Nature of all Sorts of Animals, in short, than if the Comprehension of Celestial and Terrestrial Bodies, and their Qualities, had employed his Thoughts: For no Knowledge which terminates in Curiosity

riosity and Speculation is comparable to that which is of use; and of all useful Knowledge that is most so, which consists in the due Care, and just Notions of our selves.

This Study is a Debt which every one owes himself. Let us not then be so lavish, so unjust, as not to pay this Debt, by spending some Part at least, if we cannot all, or most, of our Time and Care, upon that which hath the first and most indefeasible Claim to it. Let us govern our Passions, manage our Actions with Prudence, and where false Steps have been made correct them for the Future. Let nothing be allowed in us to grow headstrong or disorderly, but bring all under Discipline; and if we believe our blessed Saviour's Example to be full of Meekness, Goodness and Mercy, we cannot but conclude he expects we should imitate his Pattern, to be merciful, gentle, kind, compassionate and humble.

Set

Set all our Faults before our Eyes, and pass Sentence upon our selves with the same Severity that we would do upon any other, for whom no partiality hath byassed our Judgments, when this is done, seriously lament our Transgressions, open our Guilt and Grief before God, shew him the Troubles of a wounded Conscience, and the Malice of them that lie in wait for our Souls. And when we mortify our selves, and melt away in Tears of Contrition before him, extend our Charity to our Fellow Christians.

Thus the Knowledge of our Selves, may lead us towards the Knowledge of God. For the more perfect Understanding we have of our own Condition, the nearer we shall approach to, and proportionably advance towards a right Understanding of the Divine Nature and Perfections, lead us to a better Sense of our Obligations, incline us to a pious Discharge of the remaining Duties of this sacred time, of
this

this our Evening's Devotions, draw us from that Corruption of our Natures, that proneſs to the Gratification of our ſenſual Inclinations, and inſtead thereof to meditate upon God and his Laws, to offer up our Evening Sacrifice of Praises and Thankſgivings, and thus truly Influence our Actions the Week to come.

And as the pious Judge *Hales* well obſerves, That a due Obſervation of the Duties of this Holy Day, hath ever had join'd to it a Bleſſing upon the Reſt of our Time, and the Week that hath been ſo begun hath been bleſſed and prosperous; but the contrary, even in our ſecular Employments, when we have been negligent of the Duties of this Day.

If we endeavour to ſanctify the *Lord's Day*, the Lord will ſanctify his Day and his Ordinances unto us, and by them convey ſo much Joy and Comfort unto our Souls, that they ſhall be a Temporary Heaven here, and fit us for that Eternal Sabbath, where we

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ſhall

90 *Meditations and Devotions*

shall continually give Praise and Glory unto him that sitteth upon the Throne, and to the Lamb for ever and ever.

After these Meditations, let us employ this Time, as our Considerations may now admit, and as Opportunity should present or offer unto us, may the following Subjects be the constant Employment of our Thoughts.

Let us think then of the *Majesty* of that *God* whom we serve!

Of his excellent and incomprehensible Wisdom, Justice, Mercy, Goodness, and Truth, &c.

Of the vileness of Sin, and of our selves because of it.

The Sufferings of our Blessed Lord and Saviour, and the Greatness of his Love and Mercy.

The Excellency of that Heavenly Employment we are engaged in, and the immense Reward of true Religion.

The Vanity of the World, and all Things therein.

The

The Worth and high Value of our Immortal Souls.

The Rage, Subtilty, and Diligence of the Enemies of our Souls. Especially with the Deceitfulness of our own Hearts.

The Hour of Death, and the Day of Judgment.

The Terrors and Torments of Hell; The unspeakable and Everlasting Glory of Heaven.

Let us really believe, that we carry within our Breasts, precious and immortal Souls, which must be adjudg'd, either to the endless Torments of Hell, or the unspeakable Glories of Heaven, and there to be for ever.

Let us seriously Reflect on these important Meditations, considering that inestimable Happiness prepared for us in the Mansions of Heaven, the Crown of Righteousness that shall be given to the Faithful, even those Blessed Servants of the Lord, who have finished their Course with Joy in him.
And

And the unspeakable Torments of Hell, the Eternal Lake of unquenchable Fire, that Scene of Eternal Misery and Horror, the Portion of impenitent Sinners. Wherefore, seeing the Terror of the Lord, let us with the holy *Psalmist*, stand in awe of his wrathful Indignation: *For my Flesh, says he, Trembleth for fear of thee: and I am afraid of thy Judgments.* Let us beware we slumber not in our Security, remembring how short our Time is; seeing that there remains but a little Space to spend. That our *Days are but as a Span long, that appeareth but a little Time, and then vanisheth away.*

Happy then is he, who keeps the Hour of Death constantly in view. Who in the Morning questions whether he may live till Night, and when Night comes, not too confidently promise another Morning. Thus shall he be in a constant Expectation, and in a good Disposition to die.

Let

Let the Remembrance of these, excite us to think of those plain Truths, those great and immense Concerns; yea, calmly think, if we enter into the Mansions of Bliss, of that Weight of Glory we are to enjoy for ever. But, shall the Pangs of Death speedily arrest us? our tremendous wretched Fate, finally consign'd to the endless Duration, and extreme Miseries and Torments of Hell. Let us think of the Severity of God's righteous Judgments, without further Hope or Redemption we are doom'd to undergo.

Let us not be so immerst'd in sensible Objects, or worldly Cares, but Debate the Case with our Souls, what is therein Sin that we so much doat on it? what our greatest Designs and Projects in the World. Those Honours, Riches, Friends, &c. we aim at, what are they? seeing the sacred *Penmen* hath reveal'd, *That our greatest Wisdom, our best Counsels, is to be wise to Salvation. And our chief and principal Business, is to work it out*
with

94 *Meditations and Devotions*

with Fear and Trembling. For the Lord, even the most Mighty God hath spoken; Lift up your Eyes to Heaven, and look upon the Earth beneath: for the Heavens shall vanish away like Smoke, and the Earth shall wax old like a Garment, and they that dwell therein shall die in like manner; but my Salvation shall be for ever, and my Righteousness shall not be abolished.

“O visit me then with thy Salvation, and awaken me from spiritual Sloth and Slumber.

Let us humble our Souls, think what wretched Creatures we are, and all that groundless Arrogance to which our corrupt Heart is naturally dispos'd vanishes into nothing. O give! give me then a right Understanding of my self! help me truly to discern what I am now, what I was originally, and whence I came. Thy Grace exalts me, thy Light cheers and supports me. But behold Lord, with thy wonted Mercy, the Doubts and Confusions of
my

my troubled Breast. For when I look up to Heaven, and consider the Majesty of my Great, my Holy God, and from thence draw my Eyes back upon my self, and view my own vileness and horrible Sinfulness, I am all Perplexity, and Distraction and Horror.

O wretched Man! Deceive not, but search and try thy self.

If thou wilt enter into Life, keep the Commandments.

Appeal to thy own Determination, Whether thou art found in the Ways of the Lord? *He hath shewed thee, O Man! what is good; and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God.*

Let us ponder diligently,
With what a Body of Sin are we compassed about in a World of Wick-
edness? Or consider, whether t's our
special Care to inspect into our whole
Deportment, walking with a perfect
Heart in the Laws and Precepts of
God:

God, having an Eye unto all his Laws?

Let us take a right Estimate, and Descend into our selves.

Let us Enquire, whether we have *that* Wisdom from above, full of good Fruits, the Love sincere, the Faith that is sound?

O happy the Soul that is built upon this Rock!

“ Impart to us, O Lord our God,
“ we beseech thee, that Heavenly
“ Wisdom, which may dispose us to
“ seek thy Kingdom and thy Righte-
“ ousness, to sell all for this one Pearl
“ of great Price.

O let us humble our Souls! and strictly examine it at the Bar of our Conscience.

Whether do we think meanly of our Vertues, and boast not of that Grace, whereby we may be capable of differing from another?

Yea,

Do we behold in our Blessed Lord and Saviour, that Beauty and Excellency, that Fullness and All-sufficiency?

What Improvement have we made of our Time, diligently to live after the Commandments of the Lord, and to walk in his Ways? following the Holy Apostles Rule, *That denying Ungodliness, and worldly Lusts, To live Soberly, Righteously, and Godly, in this present World: Looking for that Blessed Hope, and the Glorious Appearing of the great God, and our Saviour Jesus Christ.*

Wherefore, let us according to the Precept of the Holy Apostle, impartially examine, whether we want not *that* special Care, *that* Temperate Conduct and Deportment, to abstain from all inordinate Affections, and immoderate Desires, as becomes that *Sobriety* and Duty, we owe unto our selves; and so learnt to subdue our own Wills, as not to enlarge our

98 *Meditations and Devotions*

Desires beyond their proper Uses, and to render us serviceable to the Ends for which we were sent; (duly considering), that Intemperance is that blind Side of Mortals, the Bane of Mankind, the Root of all Evil, seducing from the Paths of Piety and Vertue to those of Perdition both of Body and Soul.

Cover thy self then with the Shield of Wisdom and Faith. Purify thy Heart from all corrupt Affections and irregular Passions. Form a right Judgment in all Things, whether they relate to this or another State, to the outward or the inward Man.

Let us employ then our Thoughts, on those happy Rewards of Vertue, in our present State, much more on those exceeding Felicities in a future. Then should we subdue our self-corrupt Love, beware of sensual Inclinations, yea, those Snares and Precipices, those Rocks of Intemperance, that corrupt
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or ruin the Constitution of these frail Bodies, and destroy our Souls.

Consider, how great, how astonishing the Depravity of corrupt Nature, to which Mankind are so exceeding prone, since so great a Part, never go about to consider the pernicious and destructive Consequences they expose themselves to, inconsiderately indulging deprav'd Appetites and Lusts, wallowing or otherwise intoxicating themselves in their own Indulgencies and Excess, degrading and depreciating Nature, below the whole Species of Brutes, who yet transgress not these Bounds, but serve the Ends for which they were made, though void of those excellent Faculties of Rational Beings; but such is the Misery, yea the Folly and Madness of wretched, stupid, sensual Man, who acts, not only beneath these, but directly contrary both to Reason and Religion.

How therefore can it be expected, that Multitudes of its Professors should seriously call unto Remembrance, or
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in good Earnest believe the Rewards of Religion and Vertue, and the Punishment of Wickedness and Vice in a Future State; since they oppose by the Practice of a sensual Life, the holy Apostles Rule, *That they that are Christ's, have crucify'd the Flesh with the Affections and Lusts.* Since they act contrary to the Precepts of Holy Writ; *Make not Provisions for the Flesh to fulfill the Lusts thereof. Set your Affections on Things above, and not on Things on Earth.* But since they apparently find on a due and strict Observation of Mankind, the dismal Consequences, that inseparably attend Intemperance and Excess, destroying, or otherwise disordering and vitiating the Faculties of Reason, or the natural Dispositions and Frame of the Body, or both, and thus impose on themselves, the immediate Instruments of their own Afflictions, from whose hand sorrow come.

And although we are duly sensible, that our mature Reason evinces this
plain

plain Truth, yet such the Depravity of corrupt Nature ; yea, our great Infirmary and Unhappiness, that we are so confirmed and rooted in the Love of our selves : Since from a temperate Use of these Earthly Enjoyments, we enlarge our Bounds to the Excesses and immoderate Indulgencies of Intemperance, walking in the Gratification of these, submitting and debasing our selves to the soothing Impressions of present deceitful Pleasures: involve our Minds through our own Infatuation with false Delusions to our Misery and Discomfort, or to our endless and final Destruction.

Such is the habitual pernicious Practice of this destructive Vice ! so wretchedly deluded in these Impieties, are many, even those, of whom we might reasonably hope for better Things ; laden with Guilt and Infirmary, by using the Creatures intemperately, in a luxurious Indulgence, or inordinate Affection, purchasing by these the Expence of sore Afflictions.

Such

Such the Licentiousness of these Times! and so great the Depravity of Men's Reason proceeding from these Courses, who are lulled asleep in their own Security, that Multitudes esteem not these licentious Indulgencies, either as criminal or sinful, pleasing their corrupt Inclinations with sensual Enjoyments, that the Consequences *attending* this Vice shall not be their Case, *that* they shall be exempted, till they are taken in the *Snare*, till they experimentally find *the* Truth of its direful and fatal Consequences.

How great therefore our Vanity, and egregious the Folly of those who indulge *the* Desires of the Flesh, and court those Pleasures, which draw after them grievous and lasting Pains. This *the* Infidelity of corrupt Hearts and byass'd Wills; but such delusions are a great reproach upon Reason, and a greater yet upon Christianity, when *the* Soul is led Captive, by such fatal Suggestions, *Whose God is their Belly,*
and

and whose Glory is in their Shame, who
mind Earthly Things,

Who bath Wo? who bath Sorrow?
who bath Contentions? who bath Bab-
ling?

Who bath Wounds without Cause?
who bath Redness of Eyes?

They that tarry long at the Wine,
they that go to seek mixt Wine.

Look not thou upon the Wine when
it is red, when it giveth his Colour in
the Cup, when it moveth it self aright.

At the last it biteth like a Serpent, and
stingeth like an Adder.

Nevertheless, notwithstanding the
wretched Consequences attending the
pursuit of our sensual and corrupt
Inclinations, how does a little sordid
Gain engage some Men's Time, and
Labour, and Thought, while all their
Spiritual Concerns lie neglected and
forgotten. Their Diligence and Study
is determined to Matters of small or
no Importance; and the one Thing
necessary is laid aside, as if it were
not worth a single Thought: So vain
is Man, so totally immerf'd in sensible
Objects

Objects and worldly Cares, and so contentedly does he perish in Vanity and Vexation, unless thy Grace make him wiser, and raise his Mind to *better* and Eternal Concerns. Remember these! Do Business then, but be not a Slave to it; remember *that thy* Prerogative is to govern, and not to serve the Things of the World. Raise and enoble thy Soul, trample upon the present, and grasp at Eternity. Cast only now and then a disdainful Glance upon this World, as a Thing by the by; but keep thy Eye immoveably and directly fixt upon Heaven, as thy sure Prospect, thy main Concern.

2. The Second Rule of our Obedience, required by the holy Apostle, is *Righteousness*; or those Duties we owe our Neighbour.

Let us Enquire then, whether we have Copied into our Department, *that* New Commandment given by our Blessed Lord to his Disciples. *That we love one another; yea, That we*
love

love our Neighbour as our selves Remembering that we are under the strongest Obligations to Comfort, and Relieve, and Instruct, and Admonish, and bear with one another; That we are commanded to be strict Observers of Truth, and Religiously firm to our Word, to observe that impartial Justice, that just and clear Decision in our Dealings with all Mankind, according to the Precept of our Lord. that Sacred and Golden Rule, *To do unto all Men whatsoever we would they should do unto us, for this is the Law and the Prophets.*

3: The *Third Rule* of our Obedience contain'd in the Precept of the Apostle, is *Godliness*; or those Duties we owe unto God, the most excellent of all Beings. We should be filled with a due Measure of Divine Love, and, as our Blessed Lord hath commanded, *To Love him, with all our Heart, with all our Soul, and with all our Mind, since from Him the Almighty*

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ty Majesty of Heaven, and Lord of all the Universe, who Created us, and the whole World out of nothing, we Derive our *Being and Existence*.

To his Infinite Mercy and unwearied Vigilance, protecting us from all Ghostly and Bodily Evils, we owe our *Preservation*.

To his bountiful Hand, as the Sole Author and Fountain of all the Blessings we either have at Present, or can ever hope to Enjoy, we are most *inexpressibly Indebted*.

And by a careful and conscientious Observance of his Laws, we hope at the Last and *Great Day of Accounts* to Receive those *Immense Rewards* He hath Prepared for the *Just*.

Have these Considerations of the Divine Goodness, mov'd our Gratitude and Praise, till we become inflamed with the love of the Almighty Author of all Good? Have they excited our constant Homage and Worship to Him in his Holy Temple, and in our
private

Private Retirements? Have they influenc'd our Devout and strict Observance of his Sacred Day and Ordinances? that our thankful Hearts may supply our Tongues with continual Praises and Adorations to Him, *who Dwelleth on High, yet humbleth himself, to behold the Things that are in Heaven and Earth.*

Finally, to Deport our selves, To have our Conversation, according to that of the *Apostle; Soberly; Righteously and Godly*, is a Qualification necessary, and Predisposition expedient, for a meet Discharge of this *Holy Day*, since those great and Blessed Rewards, are not only the Everlasting Joys, thus conducting us to a Heavenly Kingdom, but also those present Enjoyments here, *viz.* That Pure and Temperate State of Body. That never failing Spring of Joy and Comfort resulting from within. The exquisite Fore-taste of Future Bliss. That serene and inward Peace of Mind, even that perfect calmness and serenity, that
full

full Tranquility and Peace, far above the disorderly Passions and ruffling Cares of sensual and Earthly minded Men.

Consider, O my Soul, and shake off all sensual Desires; may these weighty Motives excite me to proceed in a strait and steady Course of Vertue, to evince by a Pure Life, and Upright Conversation, the Testimony of the Devout Psalmist: *Thy Love, O Lord God, is dearer unto me than Thousands of Gold and Silver.*

O that I may be always readily dispos'd to part with these (thereunto called) for an Interest in Christ's Blood.

“ Dispose me, O my God, to em-
 “ ploy all my Diligence and Watch-
 “ fulness to live in Obedience to thy
 “ Precepts, to lay aside every Weight,
 “ and the Sins which doth so easily
 “ beset me, and grave on my Heart
 “ in deep and lasting Characters, those
 “ important Words, of my Blessed
 Lord

“ Lord: *For what shall it profit a Man*
“ *to gain the whole World, and lose*
“ *his own Soul, Or what shall he give*
“ *in Exchange for his Soul.*

Consider, how great the Violence and Will in the Reprobate Soul, which still remains in her natural Corruption! Hence it is, *that* a Soul wretched and corrupt; is so deformed with Sin, defiled with Lust, over carried with Affections, pining with Envy, overcharged with Gluttony, surfeited with Drunkenness, boiling with Revenge, transported with Rage, and the glorious Image of God transformed into the Shape of the Devil, so far, as it once repented the Lord that ever he made Man.

Now, it's not only evident from Principles of Reason, but also from daily Experience, that Temperance, Love of Friends and Neighbours, Faithfulness to Oaths and Promises, Gratitude to Benefactors, Love and Affection to natural Relations, and

a gentle and peaceable Disposition towards all Men, are not only useful to attain the Comforts of Human Life Safety and Contentment, Health of Body, and Satisfaction of Mind; but likewise the Happiness of Society, the Preservation of Government, and the securing of all Men in their just Rights against all Manner of Injuries and Oppressions.

In short, if we would have the Persons to whom he stands in any Relation, what they ought to be, in the discharge of their respective Duties. If the Prince, would have Loyal and Obedient Subjects, and the Subjects would have their Prince, gracious and good; if every Master would have his Servants honest, diligent and obedient, and they their Masters kind and courteous; every Parent his Children Dutiful, and every Child his Parent tender and affectionate; in short, every Man his Friend faithful, and every one he deals with just and sincere: Then should every one in Reason

Reason endeavour, as far as his Power will permit him, to promote Religion, from whence all these right Dispositions do naturally flow.

Attend seriously to these important truths: For they if considered and believed in good Earnest, will stop thy Mouth, and effectually silence all thy Complaints. Grovel then upon the Earth no longer, but stand erect, and lift up thy Eyes and Heart to Heaven, see the Blessed Effects, the mighty Success, since a sincere Regard to the Practice of Vertue and Religion, chases away all Nauseous, Unfavoury, and impure Affections, and contributes to a more grateful Relish of thy Temporal Enjoyments. Keep then in a constant View and Contemplation these Reflections, hence disposing thee, to subdue thy unruly Will and Lusts, and to reform what hath been done amiss, to thy Progress and Advancement in Christian Vertues, and to approve thy Soul to thy Righteous Judge, to thy Mighty Creator.

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Wherefore, let us consider that Natural Depravity and Corruption of our Hearts, evincing to us, *that this* is our greater Deceiver, ensnaring our unwary Souls; let us not, since this is of the greatest Consequence, confide in, but watch over them continually. Wherein do we see, the greatest Vanity and Vexation? but in the transitory Pleasures of a vain World; whose Comforts are false and fleeting, swift in decay, and of short continuance; let us therefore put a due Estimate upon them, let not present Satisfaction, blind our Eyes and byals our Reason, but learn, to despise and abandon these Earthly Vanities, and not so fondly admire and adore them.

Deceive not our selves, but labour to mortify and keep under the Works of the Flesh, strive to conquer all unruly Passions, conducting our Steps in all holy Duties both to God and Man, beseeching the Eternal Being, that he would graciously vouchsafe to Direct

rest our Future Frailty, lifting up our Souls to Him.

“ Lead me, I beseech thee O Lord,
“ and guide me in the Way of all
“ Truth, and Righteousness, and so
“ govern all my Actions this Day,
“ that I run not into any Sin, or any
“ kind of Danger, that all my doings
“ may be to thy Glory.

O let us present to the view of our Souls, the Blessed and Happy Condition of the Life to come ! How indifferent, how regardless shall we be of any reproachful Treatment, or ill Usage, we receive in our Pilgrimage of this Earthly Tabernacle, of the Indignities, Reproaches, Scoffs, Crosses, Losses, Disgraces, which we must suffer here, seeing the *Afflictions of this Life*, are not worthy to be compared to the *Glory hereafter*, when we have in our Pursuit, yea, when we think of a Heavenly Kingdom.

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With this Joyful View, this Glorious Heavenly Prospect, to bear Contempt, Hatred, and barbarous Treatment, with Humility and Patience, is the only Method of attaining inward Peace and true Satisfaction in our Present State, and an Earnest of that Tranquility, and exceeding Joys we are pressing after in the Future.

To this End, O that we would in good earnest constantly think, How we would have this Day represented at the Great Day of Accounts? what Words, Thoughts and Actions would we have then brought forth? that they may be such as will be accepted of, before the just Tribunal of God, that we may not be found deficient in the Ballance.

That our Lamps may be Trim'd, and we ready Prepared to meet the coming of our Blessed Lord, who shall Descend from Heaven at the Great Day of Accounts, in his Glorious Majesty, with a Shout, with his Mighty Angels, with great Glory, with the Voice of the Arch-Angel, and with the
Trump

Trump of God to Summon both Quick and Dead, to appear before his Judgment-Seat.

At which the Dead in him shall Arise first, then we which are alive and remain still shall be caught up together, with them in the clouds, to meet the Lord in the Air, and he shall come in his Glory, and all the Holy Angels with him, then shall he sit upon the Throne of his Glory:

In a Moment, in the Twinkling of an Eye, in every Corner of the Earth, shall the Sound of the Trump of God be heard.

And before Him shall be gathered all Nations, to render an Account of their Actions.

And he shall separate the Good from the Evil, the Just from the Unjust, the One from the Other, as a Shepherd divideth his Sheep from the Goats. And he shall set the Sheep on his Right Hand, but the Goats on the Left.

The Depth of the Grave shall not excuse us: for all that are in their Graves shall hear his Voice, and shall come forth

forth, they that have done Good, into the Resurrection of Life, and they that have done Evil into the Resurrection of Damnation.

Then shall he say unto them on the left Hand, Depart from me, ye cursed, into Everlasting Fire, prepared for the Devil and his Angels.

And those shall go away into Everlasting Punishment, but the Righteous unto Life Eternal. For so shall he say unto these; Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World, who shall receive an immense and exceeding great Reward, and shall shine forth like the Sun in the Kingdom of their Father.

Wherefore, he who truly Loves God, is always thinking when he may be so happy as to be with him, when he shall leave the World, and make an Escape out of this Prison of Corruption, that his Soul may be free, and at perfect ease and peace; and
even

even while in the Flesh, he lives not after the Flesh; but sends his Thoughts and Desires up to Heaven before him, sitting or standing, in motion or at rest, in every Posture, in every Action, he keeps God continually in his Mind, and breaths out his Soul in Ejaculatory Prayer and Praises to Him. He is zealous also in persuading others to the Love of God, and representing to them the Duty and Advantage of doing so; he endeavours to convince them, how pleasant this is, and how unsatisfactory and tormenting the Love of the World. The Honours and Riches of this present Life he looks upon with just disdain, and wonders at those who place their Confidence in Things that are continually flying away (indeed the pleasure and ease of a plentiful State, are apt to abate our Care, and delude us with very mistaken Notions of Things.) And to prove that all this, is not meer Cant and Affectation, his Temper, his whole Conversation,
speak

Speak him to be in good earnest, and confirm the Truth of his Arguments.

In his own Breast, how often does he entertain himself with the Contemplations of God, and feels a wonderful Comfort and Refreshment from them, and is ravish'd with marvellous Joy, when his Thoughts are fixt on God and Heaven, and the more sensible and delicious, in proportion as they are often repeated.

“ How pure, O Lord, how sweet,
 “ how exquisite, the Pleasures, thou
 “ reservest for them that fear thee,
 “ that delight themselves in thy Love,
 “ that are entirely devoted to thy
 “ Service.

This is indeed the true Peace of the Soul, when it gets loose from all distraction of thought, and contracts all it's desires into God alone, as their proper Centre. And if it happens (as sometimes during this frail State it will) that any trifling or impertinent Thoughts come in between, he makes
 all

all the haste that possibly he can back to his main Point. Indeed there is no Moment of our Lives, in which we do not taste some fresh Instance of God's Goodness, so there should not be any, particularly any part of this *Holy Day*, in which this great Benefactor, who is continually present by his Mercies, should not be present also in our Thoughts, and thankful Remembrances.

This Consideration must needs make the fault of those very great, who when they come to, and converse with God in Prayer, presently dismiss all their devout Affections, and behave themselves, as though he neither saw nor heard them. Let us therefore, seriously reflect on the following Considerations.

I. Let us take Pains, with our Heart before hand to prepare it thereunto, 'tis usually from the neglect of Preparation, that we find such deadness and indisposition to secret Prayer. *Prepare
thyne*

thine Heart therefore, and then stretch out thine Hands towards God.

2. When we find our Hearts in a settled and composed Frame. Then also, it is a fit Season for secret Prayer. When as *David's, our Hearts are fixt*, and not preoccupied with any secular Matters.

3 We should allot, and set out a due Proportion of Time for this Duty. How do we find Prayer many Times ran over for want of this. Let us then *redeem the Time*, and that for this very End. To hold Communion with God in our humble Addresses to him.

4. Let us labour to apprehend the special Presence of the Divine Majesty, when we are about to approach *Him!* how ineffectual are our Prayers without this? Let us therefore, carry along with us in our Addresses, a right Notion and Conception of his excellent Attributes, conceiving in a more especial manner his *Omnipresence*, when we pour out our Souls before him. His

Omn-

potence, whereby we should now more immediately apprehend his Sovereign Majesty and Greatness. That Passage in *Micah* 6. 6. *Wherewith shall I come before the Lord, and bowe myself before the High God,* doth intimate what apprehensions we should have of him when we come into his Presence.

Lastly. Let us Present our humble Addresses unto him with Fervency. Remembring how oft holy *David* makes this Request; *Quicken me, O Lord, Quicken me according to thy Righteousness, Quicken me for thy Names sake.* Thus we find the Holy Patriarch *Jacob*, putting forth all his Strength in Prayer, had Power with the Almighty, and wrested Mercy from him. Thus likewise we learn from Holy Writ, *That he who Confesseth and Forsaketh his Sins, shall have Mercy at his Hands.* So great therefore the Power and Efficacy of Prayer, such the inconceivable Love of God, and astonishing his Mercy, That our Blessed Lord hath promised *all Things whatsoever we ask in Prayer, believing we shall Receive.*

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Let

122 *Meditations and Devotions*

LET us (therefore) lift up our Souls before God in the Words of the Devout *Psalmist*.

O Hearken thou unto the Voice of my Calling, my King, and my God; for unto thee will I make my Prayer.

Hear my Prayer, O Lord; and let my Crying come unto thee.

Ponder my Words, and consider my Meditations.

Thou art Righteous, O God; and true are thy Judgments.

The Testimonies that thou hast commanded are exceeding Righteous and true.

Thy Testimonies are wonderful; therefore doth my Soul keep them.

Open thou mine Eyes that I may see the wondrous Things of thy Law.

I will make my humble Petition in thy Presence with my whole Heart: O be merciful unto me according to thy Word.

I called mine own Ways to remembrance: and turned my Feet unto thy Testimonies.

I will make haste, and prolong not the Time to keep thy Commandments.

O Lord God, great is the Peace that they have who keep thy Law.

O think on thy Servant, as concerning thy Word: wherein thou hast caused me to put my Trust.

Preserve thou my Soul, O my God, and save thy Servant that putteth his Trust in thee.

Comfort the Soul of thy Servant: for unto thee do I lift up my Soul.

For

For thou Lord art good and gracious: and of great Mercy unto all that call upon thee.

Have Mercy upon me, O God, after thy great Goodness: according to the Multitude of thy Mercies do away mine Offences.

I will say unto thee, O Lord, thou art my Hope, and my strong hold, my God; in thee will I trust.

For thou wilt give thy Angels Charge over me, to keep me in all my Ways.

O let not mine Heart be inclined to any Evil Thing: let me not be occupied in ungodly Works, with the Men that work Wickedness:

Order my Steps in thy Word; and so shall no Wickedness have Dominion over me.

Set a Watch I beseech thee, before my Mouth; and keep the Door of my Lips.

“ And so teach me to number my Days, that
“ I may apply my Heart unto Wisdom:
“ grant that I may so redeem my Time, that
“ in all my Doings I may have respect unto
“ thy Laws, and be continually setting forth thy
“ Praise, in these or the like Ejaculations.

O let my Mouth be filled with thy Praise, that I may sing of thy Glory and Honour all the Day long.

My Mouth shall daily speak of thy Righteousness and Salvation, for I know no End thereof.

O let my Songs be of thee, and let me praise thy Name, and let my talking be of all thy wondrous Works. For,

Who can express the noble Acts of the Lord,
or who can shew forth all his Praise.

I will magnify thee O God, my King; and I will praise thy Name for ever and ever. O

124 *Meditations and Devotions*

O Lord God of Hosts, who is like unto thee :
thy Truth most mighty Lord is on every side.

Who is like unto the Lord our God,
that hath his Dwelling so high : and yet hum-
bleth himself to behold the Things that are in
Heaven and Earth.

Thy Name is praised, from the rising up of the
Sun unto the going down of the same.

Thou openest thine Hands ; and fillest all
Things living with Plenteousness.

And will fulfill the Desire of them that fear
thee, will also hear their Cry, and will help them.

For look how high the Heaven is in compa-
rison of the Earth ; so great is his Mercy always
toward them that fear him.

O Lord, let all those who seek thee, be joyful
and glad in thee ; and let such as love thy
Salvation, say alway, The Lord be praised.

As for me, I will give unto thee, O Lord,
great Thanks with my Mouth.

For thou art my God, and I will thank thee ;
thou art my God, and I will praise thee.

I will give Thanks unto thy Name, which is
great, wonderful, and holy.

Unto thee, O God, do I give Thanks, yea
unto thee do I give Thanks.

I will thank thee, O Lord my God, with all
my Heart, and will praise thy Name for evermore.

I will keep thy Precepts, and refrain my Feet
from every evil way ; that I may perform this
delightful Service ; for all thy ways are ways
of Pleasantness, and all thy Paths are Peace.

A PRAY-

*A PRAYER for a FAMILY
for Sunday Evening.*

O Almighty and Everlasting God,
and most merciful Father, who
art most Blessed in thy own Incom-
prehensible Perfections. We adore
thee, as the Great Creator and Pre-
server of all Things, and ascribe unto
thee, O Lord, the Glory of all thy
marvellous Works. We admire and
praise thy Name for thy Goodness to
all thy Creatures. Thou diffusest thy
Blessings in several Streams to every
one of them according to their Needs.
Thy Works praise thee, O God, and
we thy humble Creatures ought to
bless and magnify thy Holy Name,
whom thou hast Created to worship
thy Great and Infinite Being, which
far surpasses the highest of all our
Thoughts.

And how much more is our par-
ticular Obligation to thee O Lord
God, for thy marvellous Love in Christ
Jesus, whom thou hast sent in great
Hu-

Humility to visit us, who are but Dust and Ashes to make his Abode among us, to testify his inestimable Love to us, to assure us of thy good Will, notwithstanding our many Offences, and to make us exceeding great and precious Promises, to invite us to approach to thee, and to encourage our Obedience. We humbly acknowledge our Infinite Obligations, that he hath sealed them with his Blood, and confirmed them by his Resurrection and Ascension, and the coming of the Holy Ghost; and given us so many Opportunities to acquaint our selves with the Truth and Purity of that Religion, which comforts us in this State of Mortality and Misery with the Blessed Hope of Eternal Life.

With Joy and Thankfulness we acknowledge it, O Lord, as a special Testimony of thy Love, that thou hast given us the Means and Opportunity to keep a Holy Sabbath unto thee, to meet in thy House, to offer up our Joint Prayers and Thanksgivings with
thy

thy Holy Congregation, to Confess our Sins, to profess our Faith, to lay open our Wants, to lift up our Souls in Praises, in singing the sweet Songs of Sion, to hear thy sacred Word Read and Preached, to receive Pious Instructions, Holy Exhortations, whereby our Faith may be strengthened in the Mysteries of Salvation, our Hope established in the Promises of the Gospel, and our Lives set forward in a stated Course of Holiness and Righteousness; whereby the Kingdom of Sin and Satan may be beaten down and destroyed, and the Kingdom of Christ raised up in us. By this thy Sacred Word the careless Sinner shall be admonished, the Ignorant instructed, the Presumptuous terrified, and the Penitent comforted, the Power of Sin abated, and the force of Temptations weaken'd, the Motions of the Spirit quickened, and thy Grace received.

O Lord Illuminate our Understandings, and sanctify our Hearts with thy Spirit, that it may bring unto our remembrance

128 *A Prayer for a Family.*

membrance all those good and useful Lessons, which this Day, or other Times have been taught us out of thy holy Word, that we may remember thy Precepts to keep them, thy Judgments to avoid them, and thy sweet Promises to rely upon, in Time of Misery and Distress.

Give us the Assistance of thy Grace to keep holy thy Sabbaths here, that when this Life ended, we may, with all thy Saints and Angels, celebrate an Eternal Sabbath of Joy and Praise, to the Honour of thy Glorious Name in thy Heavenly Kingdom. O God, *thou art* for ever praised by all the Heavenly Host, who ~~are~~ never weary of *thy* Service. We thy Creatures of sinful Dust and Ashes, have many times professed it our Happiness, to join *with those Heavenly Inhabitants* in admiring, worshiping, blessing, and loving thee, the Great Lord of all, with pure Hearts in Unity of Spirit, sincere Friendship, and Brotherly Accord *one with another*. We have also
fre-

frequently spoke of thy Praises, and declared thy Service to be the greatest Pleasure; and one Hour spent in holy Meditations, devout Affections, and chearful Thanksgivings, to be far better than all the Time we spend in other Employments.

But thou, Lord, lookest down from Heaven, and beholdest all the Sons of Men. Thou art of purer Eyes than to behold Evil, and canst not look on Iniquity with approbation; with what confidence then can we, poor sinful Creatures come into thy Presence? 'Tis thy Mercy, O Lord, that encourageth us; for who is a God like unto thee, that pardoneth Iniquity, and passeth by Transgression? Thou retainest not thine Anger for ever, because thy Delight is in Mercy; even towards those that are less than the least of thy Mercies.

And such we should acknowledge our selves to be, by reason of our Sins, both Original and Actual, we are Transgressors from the Womb; and

we are not able of our selves to think any Thing that is good. Our Hearts are deceitful above all Things: Our Wills make us Servants to Sin, and we are Instruments of Unrighteousness. We do not as we ought, O Lord, regard thy Works, nor consider the Operation of thy Hands. We too often draw nigh unto thee with our Mouths, when our Hearts are far from thee. We have not feared as we ought the Threats of thy Law, nor valued as we should the sweet tenders of Grace and thy Gospel, in esteeming thy precious Promises as the Joy of our Hearts. Our Sins we have not been sufficiently humbled for, our Repentance seldom or never hath been in proportion to the multitude or greatness of our miscarriages, but we have too often tempted, grieved, and quenched thy holy Spirit, whereby we should be sealed to the Day of Redemption. If thou Lord, shouldst be extream to mark what is done amiss, who may abide it! But there is Mercy and
For-

Forgiveness with thee, *that thou* may'st be feared. Thou knowest our Frame, and considerest *that* we are but Dust.

O God think upon thy Servants, wherein thou hast caused us to trust in *thy* Word; heal our Backslidings, and love us freely. Though the wages of Sin be Death, yet this is our exceeding Comfort, *that the* Gift of God is Eternal Life, through Jesus Christ our Lord. Grant therefore O Lord God, *that* we may be justified freely by thy Grace; through the Redemption *that* is by Jesus Christ, and according to the *multitude* of thy tender Mercies, blot out our Transgressions; wash us thoroughly from our Iniquities, and cleanse us from our Sins.

So sanctify us, that Sin may not reign in our Mortal Bodies; *that* we may not walk according to the course of this World, fulfilling the Desires of the Flesh. Give us a new Heart, and put a new Spirit into us. Grant us according

132 *A Prayer for a Family:*

according to the Riches of thy Grace, *that* we may be strengthened with Might by thy Spirit in the inward Man. Lead us into the Paths of Righteousness, *that* in simplicity and godly Sincerity we may have our Conversation in the World; denying all Ungodliness and worldly Lust, we may live according to *thy* Commandments, Soberly, Righteously, and Godly, in this present Life, holding Faith and a good Conscience, patiently continuing in well doing, without weariness, knowing that in due Time we shall reap, if we faint not.

And as we have been taught, exhorted, and encouraged *this* Day, out of thy holy Word, and publickly acknowledged our Obligations unto thee, and made profession of our sincere Love, and Gratitude, and Dutifulness to *thy* Divine Majesty; so help us all the Week following openly to testify the Truth and Sincerity of our Hearts, by a blameless Conversation, in all Humility, Meekness, Temperance

ance, Righteousness, Charity and Peace with all those *that* call upon thy Name out of a pure Heart. And help us we beseech thee to be meek and gentle in our Conversation, prudent and discreet in our Affairs, good and useful in every Relation. Comfort and support *the* Sick, the Needy, and all other distressed Persons. And as we pray unto thee for all these thy manifold Blessings, so we desire to praise and bless thy Name, for Creating us, and Redeeming us, by the Death of thy dear Son Jesus Christ, in calling us to the Knowledge of thy Blessed Word, and keeping us in thy holy Church. Blessed be thy holy Name, for inspiring us with Righteous Thoughts, exciting in us devout Affections, and godly Resolutions, filling us with Divine Joys, and with comfortable Expectations of *that* Glory *that* shall be reveal'd.

O Lord God, thou Brightness of Eternity, by whose Providence both the Day and Night were Created and Governed, and who hast made the
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134 *A Prayer for a Family*

Outgoings of the Morning and Evening, to praise thee, mercifully vouchsafe to let the Light of thy Countenance shine upon us with the blessed Beams of thy Goodness and Mercy, *that* neither the Prince of Darkness might have any Power over us, nor the Works of Darkness overwhelm us, *that* by thy holy Protection we may be defended from all the Perils and Dangers of this Night, beseeching thee O God, into whose Blessed Hands we commend our selves, *that* as thou seest that we have no Power of our own, to help our selves, Keep us both outwardly in our Bodies, and inwardly in our Souls, *that* we may be defended from all Adversities which may happen to the One, and from all evil Thoughts which may assault and hurt the other, for the sake of our Lord and Saviour Jesus Christ, to whom with thee O God and the Holy Ghost, be ascribed as is most due, all Glory, Honour, Praise, Might, Majesty, and Thanksgiving, now and evermore. A

A PRIVATE PRAYER

for Sunday Evening.

O Most great and Mighty Lord, the Fountain of all Good, the Father of Mercies and the God of all Comfort. How precious are thy Thoughts towards me. How great is the sum of them. Thou feedest me in thy House. Thou *letteſt* me taste the Bread of Life which came down from Heaven, and thou givest me leave to come into thy Presence, to make known my Requests unto thee by Prayer and Supplication with Thanksgiving. I here prostrate my self before thee this Evening, to acknowledge thy Goodness in making us such excellent Creatures, capable to know thee, and acknowledge thee, and love thee; and by being made like unto thee, to be eternally happy with thee.

But O most Gracious God, I wretched Sinner do beseech thee to look upon me with the Eyes of thy Mercy

cy, I am ashamed to lift up mine Eyes to Heaven, knowing how grievously I have transgressed *thy* Commandments and Righteous Laws. How often have mine Eyes taken Pleasure to behold Vanity, mine Ears to hear impure Speeches, my Tongue in speaking Evil, mine Hands in impurity, *that* I am ashamed to lift them up unto *thee*, my Feet have carried me after mine own ways; my Understanding and Reasoning, which are so ready in Earthly Matters, are blind and backward when I come to meditate or Discourse of Spiritual and Heavenly Things, my Memory which should be the Treasury of all Goodness, is not so ready to remember the Things *that* concern my Everlasting Happiness; as those that serve to please my sensual Inclinations.

Yea, *this present Day*, which thou hast strictly commanded to be kept holy, to thy Praise and Worship; I have not so religiously kept and ob-
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served; nor prepared my Soul in that Holiness and Chastity of Heart as I ought to meet thy Blessed Majesty in the Holy Assembly of thy Church. I have not attended to the Preaching of thy Word, nor to the Administration of thy Sacraments, with that Humility, Reverence and Devotion that I should: For though I have been present at those holy Exercises in my Body, yet my Mind was so often carried away with vain and worldly Thoughts, that my Soul seem'd many Times to be absent, and out of thy Holy Sanctuary. I have not so duly as I should meditated with my self upon those good Instructions which I have heard and received out of thy holy Word by the Publick Ministry: by laying it up in my Heart esteeming it more than the greatest Treasure of this World: For default whereof, Satan hath stolen the greatest Part of these Instructions out of my Heart, and I wretched Creature have forgotten

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gotten them, as though they had never been heard.

(Those who are under my Care do not improve in spiritual Knowledge and Sanctification as they should). Though I know where many of my poor Brethren live in want and necessity, and some in Pain and Comfortless; yet I have not remembered to relieve the one, nor the other with Consolations : but I have feasted my self, and satisfied my own Lusts, and have spent the most Part of the Day in idle Conversation, &c)

And for (all) these my Sins, my Conscience cries guilty, thy Law condemns me, and I am in thy hand to receive the Sentence due to the willful Breach of so holy a Commandment, but notwithstanding I am by thy Law condemned ; Yet Lord, thy Gospel assures me, that thy Mercy is above all thy Works ; that thy Grace transcends thy Law ; and thy Goodness delighteth there to reign where Sins do abound. In the multitude of thy Mercies, and
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for the Merits of Jesus Christ my Saviour, I beseech thee O Lord, (who despisest not the sighing of a contrite Heart, nor desirest not the Death of a Sinner) to pardon and forgive me all these my Sins, and all the Errors of this Day, and of my whole Life, and free my Soul from that Judgment which is due unto me for them. Pardon my Sins, O Lord, O spare me, and receive me into thy Favour again, and deal not with me after my Merits, but according to thy great Mercy do away mine Offences.

I give thee most humble Thanks, for that thou hast vouchsafed to call me to the Knowledge of thy Grace and Faith in thee. Encrease this Knowledge and confirm this Faith evermore. Give me the Comfort of thy Holy Spirit, and multiply upon me thy manifold Gifts of Grace, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Ghostly Strength, the Spirit of Knowledge and true Godliness; and fill me, O Lord, with the Spirit of thy Holy
Fear

Fear: Make me a wiser Steward than I have been of thy many Gifts and Graces. Chase away all worldly Affections, and overawe my Spirits with a Sense of thy Divine Presence.

Accept, I most humbly beseech thee, of my poor Tribute of Praise and Thanksgivings for all thy Benefits; together with the hearty Oblation of Soul and Body, which I here Dedicate to thy Service: I praise thee, O God, I acknowledge thee to be the Lord. I give thee the Glory that is due unto thy Name, and with hearty Love offer up my self entirely unto thee, whose we are, and for whom we were made. O let not therefore my Footsteps err from the Path of thy Commandments; but let my Delight be in walking after the Precepts of thy Law.

O that thy ways were known upon Earth, thy saving health among all Nations. Bless our Sovereign, and all that are Employed under him, with all those Graces which are necessary for the
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right Discharge of their Duties in their several Places and Trusts. Prosper all their Pious Endeavours, that true Religion and Vertue encreasing, and all Ungodliness and Vice being put to shame: We may become a Renowned Nation, and a Praise in the Earth. I commend to thee also, O Father of Mercies, all those who are in a Distressed and sorrowful Condition, earnestly desiring their seasonable Relief and Comfort, with their Release from those Troubles when thou seest best.

O God the Strength of all them that put their Trust in thee; Mercifully accept these my humble Supplications and Prayers: Let them be set forth in thy Sight as Incense, and let the lifting up of my hands be an Evening Sacrifice. O thou that Dwellest in the Highest Heaven! This, most Mighty Lord is thy Throne, and the Earth thy Footstool, all these have thine Hand made, but to the Man thou wilt look, even to him, that is poor and of a contrite Spirit, and trembleth at thy Word,

O most Gracious Lord, keep me I beseech thee in a constant Conformity to thy Will, and so to employ every Minute of that Time thou shalt allow me, that when the Pleasures of Sin present themselves to entice me, make me to remember how bitter they will be at the last.

Aid me O my God with thy Grace, in my Thoughts, Words, and Actions, to set always before thee, what I think will be acceptable, to watch against every Thing that is impure, and would be offensive to thy holy Sight.

I commend into thy Blessed Hands, my self, my Soul, and Body, beseeching that under the Shadow of thy Wings may be my sole Refuge, for the sake of my Blessed Lord, Jesus Christ, to whom with thee, and thy Holy Spirit, be all Glory, Honour and Praise, Might, Majesty and Dominion. now and evermore. *Amen.*

F I N I S.



